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New Churches For America
FRED W. MICHEL

☆

APRIL, 1951

☆

Price 20 Cents

Burnett L. Jacobs, farm superintendent at Southern Christian Institute, Edwards, Mississippi, directs students in farm mechanics. For the story of Mr. and Mrs. Jacobs see "They Stayed to Serve at S.C.I." page 22.

April, 1951

Vol. 33 No. 4

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The picture of Burnett L. Jacobs directing student farm work at Southern Christian Institute, Edwards, Mississippi, is from a Black Star photograph. Mr. Jacobs is farm superintendent at S.C.I., a home missions institution of The United Christian Missionary Society. Regular instruction is offered in the elementary grades, four years of high school, and two years of college. A pictorial story of Mr. and Mrs. Jacobs, by Louise Moseley, is found on pages 22-25.

Hidden Answers

1. What did *all* new students bring with them to the Vigan Training School?
2. Why does farming play such an important part at S.C.I.?
3. What was one of Dr. Jaggard's favorite sports?
4. What Disciple minister has been named Minister Ecumenical?
5. Why has a new missionary to Japan felt so much at home?
6. Who are Shushila Stevens and Hirshilata?
7. How many new Disciple churches have been established in U.S.A. since June 1946? What has brought about this increase?
8. What have Disciples of Christ been able to contribute thus far to the plans for a united church?
9. What has been Michi Kawai's contribution to her people?

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Harold Lambert Photo

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WORLD CALL

Global Highlights

News of the World Through the Eyes of the Church

Dr. Swearingen Named New President of William Woods

FULTON, Mo.—Tilford T. Swearingen has been named president of William Woods College, it was announced here by the board of directors. He succeeds Dr. H. L. Smith, who resigned last July to become president of the Board of Higher Education of the Disciples of Christ.

—O'Rourke Studios
Dr. Swearingen

Dr. Swearingen is a graduate of Phillips University and received an honorary D.D. from that institution. He did graduate work at the University of Chicago. He was with The United Christian Missionary Society from 1929 to 1941, becoming executive secretary of the department of religious education in 1936. He was director of adult work and family education on the staff of the International Council of Religious Education 1945-48. He comes to William Woods from the pastorate of the Oak Park Christian Church, Kansas City, Mo.

John Milton Society Elects New Secretary

NEW YORK.—Nelson Chappel has been elected general secretary of the John Milton Society according to a release from Society headquarters here. Mr. Chappel succeeds Dr. Milton T. Stauffer, who retains the post of secretary for Editorial and Foreign Services.

The John Milton Society, acting for 50 Protestant denominations, gives world-wide service to the blind with its distribution of Christian literature in braille.

Mr. Chappel was formerly secretary of the department of Christian education of the Canadian Council of Churches and is a minister of the United Church of Canada.

Atlanta's Woman of the Year Is a Disciple

ATLANTA, GA. — A prominent church woman, Mrs. Chester Martin, has been chosen as "Atlanta's Woman of the Year in Civic Service." While active in such varied fields as women's clubs, Girl Scouts, garden clubs and needlework guilds, Mrs. Martin is perhaps best known for her leadership as president of the Georgia Council of Church Women.

The daughter of a Disciple minister, she is active in the work of Peachtree Christian Church. The ecumenical movement and efforts toward world understanding are among her deepest concerns.

Disciples to Hold Area Assemblies

INDIANAPOLIS (RNS).—Disciples of Christ this year will hold area assemblies in major American cities instead of a general convention, it was announced here by Dr. Gaines M. Cook, executive secretary of the International Convention.

Dr. Cook said that in October and November from 12 to 15 three-day meetings will be held with an expected attendance of 15,000. The area assemblies will be of an inspirational and educational nature and will feature the new ten-year advance program planned by state and national agencies of the Disciples.

The 1952 Convention will meet in Chicago, May 19-23, concurrently with the American Baptist Convention. Several joint sessions are being planned.

Layman Receives Colgate Award

COLUMBUS, O. (RNS).—Dr. Hugh Stewart Magill of Auburn, Ill., 82-year-old Methodist layman, received the Russell Colgate Distinguished Service Citation—in absentia at a ceremony here during the annual meeting of the Division of Christian Education of the National Council of Churches.

Dr. Magill has been active in religious education since 1887, when he began teaching a Sunday school class in Auburn. He was the first general secretary of the International Council of Religious Education, whose work has now been taken over by the National Council Division.

First Chaplaincy Corps Organized in Korean Army

PUSAN, KOREA (RNS).—Plans for setting up a chaplaincy to Christian soldiers in the South Korean army have been announced here. The corps will be the first of its kind in the history of the Korean army.

Sixty Korean clergymen including

Disciple Directors Meet

The Fifth Annual Meeting of the National Fellowship of Disciple Directors met in Columbus, Ohio, Feb. 9-11. Left to right are Charles Marion Ross, staff advisor; Miss Iris Ferren, Omaha, Nebr., newly elected secretary; Earl N. Kragnes, Oklahoma City, Okla., newly elected chairman; Mrs. Olive Hoke, Indianapolis, Ind., retiring chairman; and Miss Mariah Smith, Bloomington, Ind., retiring secretary. (For story of annual meeting of the Division of Christian Education of the National Council see page 7.)

Special Days

April 8—National College Day
April 29—Rural Life Sunday
May 4—May Fellowship Day (Women's Observance)

10 Methodists, 20 Presbyterians and 30 Roman Catholics will be the first members of the corps. Hymnals, prayer books, religious pamphlets and tracts, Bibles and Testaments in Korean have already been printed for distribution to troops.

Dr. Inman Speaker In Peace Seminar

NEW YORK.—Dr. Samuel Guy Inman, Disciple scholar and authority on Inter-American affairs, was the concluding speaker in a series of five meetings on Religious Faith and a Just World Order held at Merrill House, 170 East 64th Street.

The annual Church Peace Union seminar began Feb. 6 with a lecture by Dr. Ralph Barton Perry, American philosopher. Succeeding lectures in the Tuesday afternoon series were given by Dr. Amiya Chakravarty, advisor to the Indian delegation to the United Nations; Dr. Hans Simons, president of New School for Social Research; Dr. Martin Cyril D'Arcy, British author and lecturer; and Dr. Inman.

Disciple Chaplain Reported Missing

WASHINGTON, D. C. — Chaplain (Major) Wayne H. Burdue has been reported missing since Nov. 30. Chaplain Burdue, a Disciple minister, has been on active duty with the Army since August, 1942.

Chaplain Burdue

He attended Bethany College, Bethany, W. Va., and was ordained there in June, 1940. Prior to his Army appointment, Chaplain Burdue served civilian parishes in Newton Falls, Hanoverton and Breaksville, all in Ohio.

During World War II, Chaplain Burdue served in various installations in the United States and Europe. He was assigned to the Far East last September.

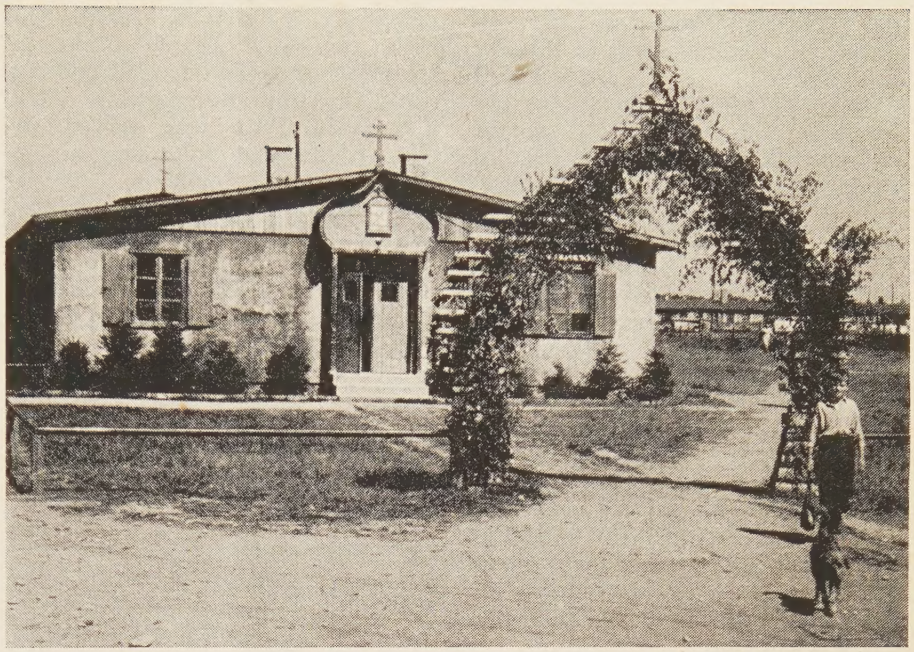
Revised Old Testament Ready for Press

COLUMBUS, O. (RNS).—The first five books of the Revised Standard Version of the Old Testament will go to press within the next few weeks, it was announced here at the annual meeting of the Division of Christian Education of the National Council of Churches.

Distribution of the new version will start Sept. 30, 1952. America's foremost scholars have spent 12 years preparing the manuscript, which was authorized by the International Council of Religious Education, now the Division of the National Council.

A Revised Standard Version of the New Testament was published in 1946.

The Work of Interchurch Aid



This Russian Orthodox church made out of barricks in a DP camp near Munich was made possible by funds supplied by the Department of Interchurch Aid of the World Council of Churches in its program for refugees. Part of the offerings of Disciples of Christ during Week of Compassion goes to this work among refugee Christians. The touches of beauty are characteristic expressions of renewed Christian lives.

National Council Adds New Staff

NEW YORK.—Dr. Truman B. Douglass, vice-chairman of the Department of Broadcasting and Films of the National Council of Churches, announced the addition to the staff of that organization three specialists in religious broadcasting. Charles Schmitz, chairman of the radio and television committee of the American Baptist Convention, joins the Department (formerly the Protestant Radio Commission) as Education Director.

Arthur Austin, formerly a production director with NBC and also with the Compton Agency, takes over the post of Special Events Director for the Department.

Special assignments in television productions will be handled by Richard M. Gray, who has had wide experience in both the British film industry and BBC television. Mr. Gray has been associated with British International Pictures, Candor Film Corp., and Victoria Films.

Committee Will Meet In Switzerland

GENEVA.—The 1951 meeting of the Central Committee of the World Council of Churches will be held in Rolle, Switzerland, Aug. 4-11, according to an announcement made by the Council's general secretary, Dr. W. A. Visser 't Hooft.

Two themes which rank high on the agenda of the meeting are: "Ecumenism, Missions and Evangelism," and "The Responsibility of the Churches and the World Council in Time of Tension." The sessions will include an ecumenical service at the Lausanne Cathedral on Sunday, Aug. 5.

University Foundation Loses Great Leader

NEW YORK.—Dr. Ralph E. Diffendorfer, first president and acting executive vice-president of the Japan International Christian University Foundation, died Jan. 21 from a heart attack in the elevator of his office building here. Only a few hours before his death Dr. Diffen-

dorfer wrote a letter to be sent to thousands of Christian people saying, "More and more we are convinced that recent events in the Far East underscore the need for International Christian University and emphasize the urgency of prompt and positive action on our part in bringing about its establishment."

Dr. Diffendorfer was a veteran missionary leader. He served for 25 years as executive secretary of the Division of Foreign Missions of the Methodist Church. He was active in ecumenical affairs and in the International Missionary Council, and a founder of the Associated Boards of the Christian Colleges in China.

Dr. Kenneth S. Latourette, professor of missions and Oriental history and director of graduate studies in the department of religion of Yale University, has been elected to succeed Dr. Diffendorfer as Foundation president.

Chinese Christian Groups Reject Foreign Subsidies

SHANGHAI (RNS). — Five national Christian organizations with headquarters here have signified their intention to break away from foreign subsidies and to be self-supporting from 1951 on. The organizations are the National Christian Council, the National Committee of Y.M.C.A.'s of China, the National Committee of Y.W.C.A.'s of China, the Christian Publication Society, and the Tien Feng Publication Society.

This action is taken to conform to the advice of the Peking government that Christian organizations should free themselves of "foreign imperialism," and work "to the interests of the people."

Dr. Braun Named Editor of *Messenger*

BALTIMORE, MD.—Dr. Theodore C. Braun of St. Louis, Mo., was elected editor of *The Messenger,* official organ of the Evangelical and Reformed Church, at the annual meeting of the denomination's General Council. Dr. Braun succeeds Dr. David D. Baker, former president of the Associated Church Press, who was editor of *The Messenger* from 1942 until his death in July, 1950.

Dr. Braun has been assistant editor and circulation manager of *The Messenger* since 1943. Before joining the staff of *The Messenger,* he was director of leadership education for the Board of Christian Education and Publication of the Evangelical and Reformed Church.

Charles Malotte Goes to Union Church in Manila

MANILA.—Charles A. Malotte, Disciple minister, became pastor of Union Church here Jan. 21. He succeeds Dr. John B. Ferguson of Indianapolis, Ind., who served the church one year following his retirement in the States.

Mr. Malotte is a graduate of Phillips University, Enid, Okla., and holds his B.D. degree from Texas Christian University. He has served several pastorates in the Southwest and was a Navy chaplain during World War II.

CARE Packages Go To Yugoslav Churches

GENEVA, SWITZ. — Robert Tobias, Disciple representative to the World Council of Churches here and assistant director of the Department of Interchurch Aid, reports that nine church bodies in Yugoslavia have received CARE packages for distribution among needy ministers.

These are the gifts of churches in Australia, America and other countries of Europe. The packages were distributed through the office of CARE in Belgrade.

Beneath the Spire

GERALD (JERRY) R. THORP, 36, writes human interest features from Korean war fronts for Scripps-Howard Newspapers . . . son of Pastor and Mrs. R. L. Thorp of First Christian Church, Centralia, Ill., he is married, father of two children . . . Drake University graduate, in 1936 became reporter on Centralia *Evening Sentinel,* later sports, then city editor . . . after Evansville *Press* stint, went to Chicago *Daily News* 1942-47, writing features and as Pacific war correspondent with dispatches in 125 papers . . . advertising agency work, 1947-50, included writing book *Four Generations on the Line* for Milwaukee Railroad centennial . . . before leaving Chicago directed junior choirs for Bible stories on Sunday telecasts.

Mr. Thorp

* * *

MISS WILMA VIRGINIA STRINGFELLOW was born in Des Moines, daughter of Prof. and Mrs. E. E. Stringfellow . . . Drake U. graduate in 1933, she received A.M. degree from U. of Pittsburgh . . . since 1949, adviser in Egyptian Y. W. C. A. in Cairo, where parents are visiting her this spring . . . leader in Iowa youth conferences and youth program University Christian Church, Des Moines . . . Drake's assistant dean of women, 1933-35 . . . previous Y.W. work was Girl Reserve secretary, Marshalltown, Ia., 1935-39; Colorado Springs, 1939-43; business and industrial girls' secretary, Peoria, Ill., 1943-47 . . . traveled in Europe last summer and to Holy Land this spring with her parents.

Miss Stringfellow

* * *

SINCE 1927, LAWRENCE DRY has been pastor of the Federated Church, Mitchell, Nebr. . . . born at Chester, Nebr., his father's home 68 years now, he was graduated from Cotner College, 1915, and Yale Divinity School, 1922 . . . his wife, Bessie, also Cotner-educated; parents of two daughters, both now married . . . in 1944 named Nebraska's Outstanding Rural Pastor . . . active in local and regional civic affairs; since 1930 has taken Boy Scout troop on week's camping trip to Estes Park, Colo. . . . for 18 years has annually promoted gift of freight car of potatoes and other vegetables for Child Saving Institute of Omaha, Disciple benevolent home caring for colored and white children; 1950 donations also included $2,024.79 for home's milk fund . . . Mitchell church well advanced on remodeling and building project; $66,000 raised for this in one day last summer.

Mr. Dry

—BELL RINGER

WORLD CALL

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Commissioned As "Minister Ecumenical"

ONE of the truly great churches of Disciples of Christ has recently taken action which adds luster to its already luminous record. The historic Vine Street Christian Church of Nashville, Tennessee, has given a new commission to the minister who has led this congregation through the past twenty-five years. The church sensed the need for continuing the larger ministry of Roger T. Nooe after his retirement in February from the active local pastorate. It also sensed the opportunity thus made possible in view of Dr. Nooe's distinctive gifts and experience in areas of the wider Christian fellowship. Accordingly, it asked Dr. Nooe to continue on the staff of the church as Minister Ecumenical.

Supported generously in this work by the church, Dr. Nooe is commissioned by the church *"to go out as a servant of this congregation in the proclamation of the gospel of our Lord and the unity of his people."*

The resolution adopted by the church goes on to assure Dr. Nooe "of the prayers, the good wishes, and the support of this church as he renders this wider service."

Churches of Disciples of Christ and the wider Christian movement will benefit from this ministry for which Dr. Nooe is so well fitted. As a Commissioner of the Association for the Promotion of Christian Unity he carries an assignment from his brotherhood. His successor in the Vine Street pastorate, Dr. G. Curtis Jones, joined heartily with the congregation in making possible this unusual expression of the Christian ministry. We predict for Dr. Nooe a happy and fruitful ministry as he enters upon the mission for which his beloved and discerning congregation has set him free.

The Wall Between State and Church

PEOPLE of the United States usually take for granted the historic American principle of the separation of church and state. Thus they find it hard to understand the extent to which political, social and religious life is complicated by church-state agreements in countries with other traditions. A current example of this is the muddle which has arisen in connection with the need for naming a Roman Catholic Bishop of Berlin to succeed the late Cardinal von Preysing.

Church-state agreements require government approval of whoever is named to this post by the Vatican. The situation is complicated further by the fact that the Berlin diocese is now divided three ways as to political authority. Governments involved are those of the Western Zone, the Soviet Zone and Poland. It requires but little imagination to sense the difficulties in the way of getting these three political units to agree on a bishop the Vatican might name. It is easy to see why, under such circumstances, the Vatican is delaying action.

ANOTHER illustration is that of Spain. C. L. Sulzberger in a series of articles in *The New York Times* reveals that all is not as lovely as might seem in the church-state relations in the land of Franco. In a tussle for control of the church the dictator has assumed the powers over the church organization formerly held by the Spanish Crown but relinquished in 1931 by the Republic which Franco later overthrew. Despite the dictator's devotion to Catholicism, a real struggle for church power is on in Spain. Franco, according to Mr. Sulzberger, has the support of thirty-three bishops. Twenty-three are regarded as "pro-Vatican" and five as devoted to the cause of the monarchy.

This is but one of the simpler aspects of the church-state mess in Spain on which Sulzberger reports. It is all the more interesting in view of the well-known hesitancy of the *Times* in publicizing anything embarrassing to the Roman Catholic Church. But Mr. Sulzberger is an honest and intelligent foreign correspondent and he was not able to write of the situation in Spain without telling of these things.

The more Americans see of the ugly results of church-state alliances of any kind the more grateful they should be for the wisdom of their fathers in seeking safeguards against anything which might lead to such alliances. Even so, there is constant need for vigilance lest the wall of separation they raised between church and state be broken down by gradual change. Let the state be the state and let the church be the church.

The Best That Is In Our Hearts

IT is to be hoped that before these lines come from the press the American Congress will have taken affirmative action with respect to the shipment of our surplus wheat to India. We may be misinformed, but it appears at this time that a majority of the leaders of both of our national legislative bodies and of both parties are committed to this action. Nevertheless, we should not underestimate the capacity of opponents of the measure for bringing about delays and for exploring every possibility for minimizing the effectiveness of the act through crippling amendments. On second thought, it is our guess that when these lines reach our readers there will still be time for them to urge on their Congressman and Senators prompt passage of this humanitarian proposal.

It is gratifying that numerous religious leaders—Protestant, Catholic and Jewish—have urged the sending of this wheat to India as a gift of the American people. As the National Council of Churches has pointed out, such action "would be justified not only on humanitarian grounds but also for the reason that it would strengthen the bonds of friendship between the American and Indian people."

India has a shortage of six million tons of grain resulting from a series of natural calamities. Through great sacrifice India has arranged to secure two-thirds of the shortage. The other two million tons are available in surplus grain purchased by American taxpayers in order to protect the farmer. Unless we have completely misjudged the heart of the American people it is their wish that this wheat be given to India in this time of need. And given, not as a political action, but as an expression of the best that is in our hearts.

A Good Minister Speaks

Were I granted the right to live my life over again, I believe I should do precisely what I have done. My task as a preacher has not been to tell men what to think but to help them think as Christians. My work as a minister of Christ has been to have the church serve the community. The church exists for men, women and children, without regard for color, race, national origin or material consideration. The church is not a private club, it is not a social set, it is not a system of political and economic opinions. It is a life of faith and service, implanted by God in this world of men to reconcile and redeem needy humanity. This has been the creed of my ministry for a lifetime.

THESE words were written by a 76-year-old minister of the Protestant Episcopal Church, John Howard Melish. They are part of a statement made when the Supreme Court of the United States declined to review a decision of the New York Supreme Court enforcing his removal by his bishop from the rectorship of Holy Trinity Church, Brooklyn.

We have neither the background nor the desire for going into the question of whether the bishop had a right, according to Episcopal law, to remove Dr. Melish against the expressed wishes of a large majority of his parish. We do say that taking the controversy to the state instead of seeking settlement within the church has added no prestige either to the Episcopal Church or to the Church Universal. And we add that the absence of all bitterness from the statement of Dr. Melish reveals his spiritual stature. We quote further from this man who has come to the close of a distinguished ministry of nearly fifty years at Holy Trinity:

"I have always believed that a man could enter the ministry of the Christian church in confidence that if he speaks what he believes and adheres to what his conscience tells him is right, he will find people ready to uphold his Christian principles. My experience throughout these difficult days has strengthened this conviction. . . .

"I bear no malice toward any man in church or state. I seek to acknowledge only One who knew how to forgive."

These are words of insight and of nobility, the words of a "good minister of Jesus Christ."

How People Read

SIX countries reporting to the United Nations have more readers of newspapers, according to the population, than there are in the United States. In Great Britain, for example, sixty-five per cent of the people buy a newspaper every day as compared with a fraction over thirty-five per cent of the people of the United States.

The countries, other than Britain, with higher percentages of habitual readers of newspapers are: Australia, Luxembourg, Norway, Sweden and Switzerland. At the bottom of the list is Pakistan, then India and then Turkey. Spain, with six per cent, had the poorest record in Europe.

One might become cynical and say that, considering the contents of many newspapers, no merit may be claimed by regular readers. Indeed, we may easily give far too much time and attach far too much importance to the trivial and even harmful that comes from the press. There was point to the remark of the late S. Parks Cadman that he always read the newspaper standing up so as to be sure not to waste too much time on it. Yet despite the element of truth in such a view, we need to know what is going on in this fast-moving world. And newspapers are almost a necessity for those who would be well informed. Of course they should be supplemented by reading of a more substantial character. We believe that church people who seek to inform themselves about that with which their church is concerned around the world are likely to be among the best informed people one can find. They bring to their daily paper a sense of balance and perspective which enables them to read with discrimination and understanding.

United for a Ministry of Teaching

Christian Education Bodies Meet in National Council Division

Dr. Harold E. Stassen (left), vice-president of the National Council and president of the Columbus Convention, talks with E. Weldon Keckley, Disciple minister from Kansas City, Mo.

THE character and the integrity of the American people—founded upon religious convictions—are the nation's first line of defense, Dr. Roy G. Ross, of Chicago, stated as he opened the annual meeting of the Division of Christian Education of the new National Council of the Churches of Christ in the U.S.A. held in Columbus, Ohio, February 11-17.

Increasing Protestant cooperation can strengthen American character, said Dr. Ross, associate general secretary of the Division of Christian Education. "The cooperative unity of the churches that gave birth to the National Council enables the leaders of all phases of religious education in Protestantism in America for the first time to meet together as part of one organization."

First Annual Meeting

This first annual meeting of the Division of Christian Education in the new National Council permitted Christian educators to clear organizational blocks to full cooperation and plan an enlarged program for the future. George Oliver Taylor, Disciple representative on the Commission on General Christian Education, says that broader areas of Christian education and especially field work in church-related schools are open as never before. Mr. Taylor reports that the "mutual confidence" shown among leaders in all fields is one of the most encouraging aspects of the new Division.

Under the new executive board is brought the Commission on General Christian Education (formerly the International Council of Religious Education), the Commission on Christian Higher Education (formerly the Protestant Council of Higher Education), the Joint Commission on Missionary Education, the Joint Department of Family Life, and the Joint Department of Christian Life Service.

The program developing sections and the educational committees met as usual to plan and inspire leadership. The joint session Sunday, Feb. 11, heard Dr. Truman B. Douglass, Home Missions executive of the Congregational Christian Churches, speak on the theme of the meeting, "United for a Ministry of Teaching." Dr. Douglass declared: "We must never forget the extent to which the elimination of religious teaching from the public schools is due to the disunity of our Protestant bodies. The fact that we are meeting here as a division of the National Council of Churches, symbolic of a closer collaboration of the Protestant churches, is prophetic of a better future."

The 50th anniversary of the vacation church school movement was celebrated in the joint luncheon session on Monday, Feb. 12. Dr. Luther Wesley Smith, Baptist educator and executive from Philadelphia, commended vacation church school workers for their work. "Leaders of communistic nations successfully practice the indoctrination of youth with their materialistic principles. Citizens of democratic America, by their volunteer service in vacation church schools, can just as successfully indoctrinate our boys and girls with moral and spiritual truths. We must increase our vacation school enrollment by many millions."

Christian Conviction

Recognition was made of the differing religious, racial and cultural groups in America and that here each has been able to live and give to the whole. The Commission on General Christian Education made this statement of Christian conviction in its prospectus: "We recognize and take pride in our position as a unit of a responsible agency of the Christian churches, and as such we are committed to a universal faith which historically and at present is committed to bring all men to an acceptance of the Lordship of Jesus Christ. It is recognized that this conviction is at the very heart of Christianity and must be frankly faced; furthermore that Christians recognize this compulsion as a divine imperative, one which they cannot deny without loss of their faith."

New Churches for America

Disciples Can Meet the Challenge of Unchurched Communities

By FRED W. MICHEL*

HIS hair was turning white and his face was deeply lined by the work, tension and laughter of a long ministry. He stood before a group of mission pastors, tense and earnest. It was evident he was saying something of great importance. His voice rang with triumph. "I am presenting my Lord and my great brotherhood with a new church! A new congregation!"

There was reason for the triumph. This pastor began his ministry without a meeting place for his congregation. Now, only two years later, he and his loyal group of Christians watch a beautiful $40,000 church building nearing completion. In two or three more years another strong, self-supporting congregation will be numbered among the Disciples of Christ.

150 New Churches During Crusade

Since June, 1946, Disciples of Christ have established *one new church every ten days!*

These new congregations have come into existence through brotherhood cooperation. They have been made possible through brotherhood resources and have been guided by brotherhood leadership. In most cases a local group made the beginning. Often an established church saw the need for a new congregation in another section of the city and took steps toward its establishment.

For example, Mirror Lake Christian Church of St. Petersburg, Florida, saw the opportunity for a new church in South St. Petersburg and proceeded to gather a congregation there, provide leadership and help toward the erection of a building.

First Church, Tucson, Arizona, saw the need for a church in a new housing development in western Tucson and released its associate pastor to pioneer the new church.

Sometimes a local organization of churches takes the initiative in a new church project. The Disciples Union of Memphis, Tennessee, appointed a new church development committee and as a result the Macon Christian Church of Memphis was recently organized.

State societies sometimes shoulder the responsibility. Northern and Southern California, Texas, Oklahoma, Kentucky and other states have initiated new church projects.

Very few new churches are self-supporting from the beginning and most of them need guidance and counsel in addition to financial assistance. At this point the brotherhood agencies are valuable, often indispensable. Much time of state secretaries is spent with these new churches and thousands of dollars of state missionary money go annually into these projects.

On the national level, the department of church development and evangelism of The United Christian Missionary Society makes available to new churches leadership in all phases of church life and helps support the salary of many mission pastors. The Board of

*National director of church maintenance in the department of church development and evangelism of The United Christian Missionary Society.

This statement was prepared by the Committee on Missionary Policy and Strategy of the Home and State Missions Planning Council in its December, 1950, meeting.

A Statement of Philosophy and Procedure in the Establishment of New Churches

The Disciples of Christ, as a botherhood, owe much to the efforts of concerned individuals in local churches; churches in the neighborhood areas; city missionary societies; state societies; the department of church development and evangelism of The United Christian Missionary Society and the Board of Church Extension in the establishment of many of our present churches.

Our day also presents opportunities for the establishment of new churches, and places an obligation upon the Disciples of Christ to meet such opportunities in proportion to our resources in leadership and funds. It is the conviction of the Committee on Missionary Policy and Strategy that our brotherhood needs to consider more effective procedures for a long range program of planting new churches than has prevailed in the past. We have an accumulated experience which should help us to avoid some wasteful and ill-considered policies of the past; e.g., commitments were often made to certain churches in unfruitful locations which made it impossible to provide funds to establish churches in better locations when opportunities arose. Many churches planted without sufficient knowledge of their respective fields have died.

Our brotherhood is committed to the principle of comity which states that every community should have a church and that every church should have a community. It should be pointed out, however, that acceptance of this principle means an obligation to enter and establish churches wherever we can serve and create the kind of church needed in a given community. We, therefore, must develop plans and procedures for such churches and be prepared to raise funds for such purposes.

We recommend a strategy for establishing churches where there are opportunities consistent with comity principles and where such opportunities become an obligation as follows:

It should be our purpose to seek cooperation and council of all concerned in the establishment of a new church in a given community. This should include representatives, other local churches of Disciples of Christ in the city or community, city missionary societies, state or provincial missionary societies, the department of church development and evangelism, and the Board of Church Extension.

Church Extension has done excellent work in this field by perfecting the "three unit" plan for the growing church and by making cash available through loans and interest-free loan-grants.

Cooperatively, the Disciples of Christ on the local, state and national levels have pooled leadership and financial resources to make possible more than 150 new churches since the beginning of the Crusade for a Christian World.

Over 200 New Churches Needed

We are living through the largest population migration in history. Roughly one-half the population of the United States has moved during the last ten years. Old neighborhoods have dissolved and new ones have been created.

The pattern of church location valid ten years ago is no longer meeting the needs of the people. Centers of population are shifting and new churches are needed to serve new residential districts. Baltimore, Cleveland, Miami, Little Rock and most other cities in the United States have new suburban neighborhoods which offer fertile grounds for church establishment.

The greatest opportunity for the establishment of new churches is on the West Coast. California reports a population of 10,472,348. Churchmen claim that 5,000,000 of these are unchurched. California is planning for a population of 18,000,000 by 1970! One section of Pasadena in which there are 15,000 residents has no church of any kind—Protestant, Catholic or Jewish. More than 200 additional churches are necessary in Los Angeles County alone before it can be considered adequately churched.

It is only too evident, however, that California and other like areas cannot alone church their people. Their need becomes the tremendous task and the glorious opportunity of the entire brotherhood. The task and the opportunity require prayer, planning and action. They also require—and we say it bluntly—money.

Formerly, many churches were started without outside financial aid. That is largely a thing of the past. The starting of a new church is no longer a simple local event but rather a national problem, with national significance, requiring national resources. Today state and national funds are necessary in practically every new church venture.

In a new residential housing development it is generally impossible to find a building empty and available for a new congregation. A lot must be purchased and a first unit of the church constructed before a congregation can be assembled. The beginning of a new church requires a capital investment from $5,000 to $30,000. Moreover, the early years of such a church require a ministerial salary subsidy.

Disciples need to face the facts.

New churches are needed! We have the opportunity to add hundreds of congregations to our ranks! We must take vigorous action! We must be willing to pay the bill!

New Churches by States

	1946-47	1947-48	1948-49	1949-50	Total
Alabama	0	1	0	0	1
Arizona	0	0	0	1	1
Arkansas-Louisiana	0	2	1	0	3
Capital Area	1	1	0	0	2
N. California	2	1	1	2	6
S. California	3	5	4	3	15
Canada	1	0	2	2	5
Colorado-Wyoming	2	0	0	2	4
Florida	0	0	0	3	3
Georgia	1	0	2	2	5
S. Idaho	1	0	0	1	2
Illinois	0	1	0	0	1
Indiana	3	2	3	0	8
Iowa	0	0	1	0	1
Kansas	1	2	1	1	5
Kentucky	1	0	0	1	2
Louisiana	0	0	1	1	2
Michigan	1	0	0	0	1
Minnesota	0	0	0	0	0
Mississippi	0	1	1	0	2
Missouri	0	0	2	0	2
Montana	0	0	0	1	1
Nebraska	0	0	0	0	0
New England	0	0	0	0	0
New York	1	0	0	0	1
N. Carolina	0	2	2	1	5
Ohio	0	0	0	0	0
Oklahoma	8	6	4	3	21
Oregon	1	2	0	1	4
Pennsylvania	1	0	1	1	3
S. Carolina	1	2	0	0	3
S. Dakota	0	0	0	0	0
Tennessee	0	0	0	1	1
Texas	4	3	7	6	20
Virginia	2	1	2	2	7
Washington & N. Idaho	2	0	3	1	6
West Virginia	0	0	1	1	2
Dept. of Church Develop. & Evang.	1	0	0	0	1
Total	38	32	39	37	146

Making the Most of the Last One Fourth

A New Concept of Later Maturity

By PAUL B. MAVES

Editorial Note: *This article is a condensation of Chapter 1 of Dr. Maves' new book,* The Best Is Yet to Be. *The book is third in a series, The Westminster Pastoral Aid Books, edited by Dr. Russell L. Dicks of Duke University Divinity School and published by the Westminster Press, Philadelphia (Price $1.50).* The Best Is Yet to Be *is highly readable throughout and was written for the layman as well as the pastor. Each chapter closes with a Meditation. All Christians will find it helpful in living to a mature and creative old age.*

WHEN someone uses the term "old age," do you think of the famous painting of Whistler's mother, sitting by the fire resignedly and placidly rocking the years away, lost in memories of a happier youth? Do you think of someone, once in full possession of health, who is confined to bed or a wheel chair with a chronic illness, a burden on the family? Do you couple such terms as "crotchety," "childish," "sickly," "rheumatic," "arthritic," with "old age"?

Or do you think of someone like Arturo Toscanini conducting symphony orchestras at eighty-three, and Grandma Moses, sprightly and spry at ninety, loving life and painting pictures the world clamors to buy? Or do you have a friend who, while unknown to fame, is leading a happy, useful, and creative life in his seventies and eighties?

Have a Picture of Later Maturity

The picture of later maturity that you carry in your mind helps to determine how successfully you will cope with the adjustments that must be made in this period, and what you will get out of it in terms of satisfaction. Your basic attitude goes far toward determining whether or not this will be a period of creativity or frustration.

An eighty-seven-year-old woman made an appointment to see a social worker about the requirements for admission to a home for the aged. She bustled in as lively and alert as a woman of forty-five. "I'm glad I arrived on time," she said. "I just flew up from Florida. We ran into some bad weather and it looked as though the plane would be delayed." When the social worker assured her that another appointment could have been arranged for a later time, she came back with: "But that's not the point. I've got to catch another plane for Boston at four this afternoon."

The social worker then raised the question of whether or not a woman who was so active and so interested in community life would be happy living in a home for the aged. "Oh, my goodness," she laughed, "I'm not after this information for myself. I wouldn't consider it. I'm looking for a home for my niece. She's getting old and I'm quite anxious about her."

"How old is she?" asked the social worker.

"She will be sixty-six on her next birthday." Birthdays do not count as much as attitudes, skills, and health.

What Kind of Person Will You Be?

What kind of older person are you or will you be? How will you be spending your time? Let us look at later maturity for what it actually may be.

First of all, as has been pointed out often, if we want to live a long time in order to enjoy the fruits of our work and experience, later maturity is the period of life that comes with longevity. The increase in years will not come in a lengthened childhood, youth, young adulthood, or middle life. If we desire to live out the normal span of human life, we must accept later maturity as an inevitable phase of life. Until recently very few persons ever reached this period.

In the days of the Roman Empire the average duration of life was twenty-four to twenty-seven years. By 1800 it was only about thirty-five years. By 1900 it had been pushed up to nearly fifty years. But at present it is approximately sixty-seven years—less for men, more for women. Due to the discoveries of modern medical science and the developments of the industrial revolution, which raised the level of living, nearly all persons will reach this period of later maturity and will need to learn how to live in it.

To see the problem in a little different way, we must remember that this average duration of life includes those who die in infancy and early life. Persons who live to the age of retirement will normally live much longer than this average.

A Long Old Age

As a physician who is specializing in treating the diseases of older people has pointed out, anyone who reaches the age of sixty-five in reasonably good health should plan on living twenty years more, if he would be realistic. Therefore, the title of this book might have been "Making the Most of the Last One Fourth." This is entirely too large a portion of life to be called a twilight period. Rather, it might better be referred to as the late afternoon and twilight of life. It begins, not when the quitting whistle blows, but right after time out for midafternoon tea.

This means that Oliver Wendell Holmes's picture of the last leaf clinging in solitude to the bare branches of the tree is outmoded. Today any older person has a lot of company. One out of every ten persons in America is sixty years of age or older, and within another twenty or thirty years two out of every ten per-

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—RNS Photo

Officers of the Conference on Church Union are left to right, seated, John Lentz, Evangelical and Reformed; Dr. Ralph Waldo Lloyd, vice-chairman, Presbyterian, U.S.A.; Bishop Ivan Lee Holt, chairman, Methodist; Dr. Douglas Horton, Congregational; standing, left to right, Dr. Joseph A. Vance, Presbyterian, U.S.A.; Bishop Luther Stewart, Colored Methodist Episcopal; Dr. Gaines M. Cook, executive secretary, Disciples of Christ; Dr. L. W. Goebel, Evangelical and Reformed; and J. Ruskin Howe, president of the International Council of Community Churches.

On the Road toward

A United Church

By RONALD E. OSBORN*

CAN American Christians hope to see a united church in our time? Not a mere council of churches which brings various denominations together in cooperation (much as a Chamber of Commerce enlists competing businesses in a few projects for their mutual benefit), but one church!

Many American communions now admit that members of other churches are also good Christians and that other ordination is as valid as that of their own ministers. What about these communions? Are they ready to start answering their Lord's prayer for his followers "that they may all be one; . . . that the world may believe"?

Something New

Something new is happening in American Christianity. For eight major communions have begun seriously seeking an answer to that prayer. The members of these churches regard one another as Christians. They share a common faith. At this grim and needy midpoint of the twentieth century, they are coming to see that the differences which have divided them do not look as important as they once did. So these churches are trying to find their place in a united church which they hope will draw into its fellowship many other followers of Christ as well. This is a new way for American denominations to behave.

It began formally in June of 1946 when the General Council of the Congregational Christian Churches called for a conference of representatives from those churches which accept one another's ministry and sacraments to consider union. The next month the International Convention of Disciples of Christ, meeting in Columbus, Ohio, issued a similar call. A number of communions responded favorably. In December, 1949, the appointees of these churches met at Greenwich, Connecticut. There they formed the Conference on Church Union and began earnest prayer, study, and planning toward the desired goal.

Who Are They?

Besides Disciples of Christ and Congregational Christians, six other communions are participating in the Conference. These are the Evangelical and Reformed, the Methodist Church, the African M. E. Zion Church, the Colored Methodist Church, the Presbyterian Church U. S. A. (Northern), and the Presbyterian Church U. S. (Southern). The International Council of Community Churches is also taking part. Total membership of all these groups runs beyond 16 million.

Representatives from the International Convention of Disciples of Christ to the Conference on Church Union are George Walker Buckner, Jr. (editor of WORLD CALL), Gaines M. Cook (executive secretary of the International Convention), A. Dale Fiers (minister of Euclid Avenue Church, Cleveland, Ohio), Riley B. Montgomery (president of College of the Bible, Lexington, Kentucky), Charles Clayton Morrison (contributing editor of the *Christian Century*), and Roy G. Ross (associate general secretary of the National Council of Churches).

The Plan of Union

The purpose of the Conference has been to work out a Plan of Union upon which all the participating communions and, it is hoped, others as well may unite. This purpose has called for sincere effort on the part of all, in a Christian spirit. "There has been no disposition on the part of any denomination," C. C. Morrison says, "to impose its way on the united church." Instead, the members of the Conference have sought to ask, "What would the ecumenical church look like from the standpoint of the nine participating groups?"

Working in this spirit, attempting to preserve the elements of strength in the life of the various communions, the Conference has done its work. By January of 1951 its Drafting Committee had produced a tentative Plan of Union. To consider this document, a convocation was held in Cincinnati on January 23 and 24. About 80 persons attended, being in most cases members of the unity commissions of their denominations. Some observers from other communions were also present.

The largest delegation was that of Disciples of Christ, appointed jointly by the Association for the Promotion

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of Christian Unity and the International Convention. Besides the members of the Conference previously named, our group at Cincinnati included Spencer P. Austin, Harry T. Bridwell, F. E. Davison, Floyd Faust, W. E. Garrison, John W. Love, Edward S. Moreland, Ronald E. Osborn, H. L. Smith, Leslie R. Smith, Paul S. Stauffer, and H. L. Turley.

The United Church of Christ

The basis for union, the Conference declares, is in God's intention for the church. The plan presented for discussion at Cincinnati reads: *"Our common faith in Jesus Christ as Lord and Savior makes us one body in him."* Disciples of Christ hear in this affirmation echoes of Thomas Campbell's voice crying in the wilderness one hundred and forty years ago: "The church of Christ upon earth is essentially, intentionally, and constitutionally one."

The Conference sees the effort it is undertaking as an act of obedience to the Lord and Head of the church. "We believe that our Master now calls us to transcend those barriers which divide us into various and often competing denominations and churches."

The goal is "union in Christ with that Christian liberty of conscience and organization which we now enjoy."

How will this union be worked out?

The Local Church

A disciple becomes a member of the universal church when he unites with a congregation of believers. "The local church is the ecumenical church manifested in a particular place."

The plan recognizes that each congregation must be free to do its work in its locality. Your own church would not have to make any basic changes in its operation to become a part of the united church.

Each congregation is free, under the plan, to determine its mode of worship, to administer baptism and conduct the Lord's Supper in accordance with its historic practice. The same freedom applies to its receiving members by transfer from other churches. Christian churches would continue to hold title to their own property.

Churches Working Together

The plan of union sets forth an orderly procedure by which the congregations can work together in matters of mutual responsibility. In the judgment of biblical scholars today, although the New Testament teaches such mutual concern, it sets forth no authoritative plan of church organization. The communions contemplating union now have several different kinds of organization (polity). The Conference has sought to select the best features of all of these.

The first area of organization is local, an association of ministers and one elder from each church in a city or county. This body would have responsibility for oversight and aid of the churches, assisting in the placement of preachers and in the ordination of ministers.

A second area of organization would serve a larger territory (which might be called a conference) and would be much like our state boards today. Its governing body would be made up of delegates from the local associations. The plan calls for a spiritual counselor, guide, and administrator corresponding to the state secretary among Disciples of Christ. (The tentative draft of the plan names this person a bishop, though he has not the powers exercised in Methodist or Episcopal churches.)

For the whole nation there would be a general council made up of representatives from the conferences. This council, meeting every two years, would supervise the general business of the united church (missions, publication, Christian education, ministerial pensions, etc.). In addition it would hold sessions for inspiration, evangelism, and worship after the manner of our International Convention.

Contribution of Disciples

None of the churches seeking union expects all of its customs to be taken over by the united church. Yet each desires to bring its best features as gifts to the common treasury. What have Disciples of Christ been able to contribute to the plan as it now stands? C. C. Morrison, a member of the drafting committee, sees several elements of strength in the plan as the result of the witness of the Disciples.

The note of authoritarianism is completely absent. There are no church courts, judicatories, or legislatures. The purpose of the organizations (local association, conference, general council) is not to exercise authority over the congregations but to carry out responsibility assigned to them.

The plan is not a detailed blueprint, but provides a way whereby the churches as they now are may achieve union and in the new and larger Christian fellowship work out the problems they must face.

The autonomy of the local church is preserved in matters affecting its internal life.

Local congregations may continue to practice baptism according to their understanding of the New Testament.

The Lordship of Christ is the basis of union.

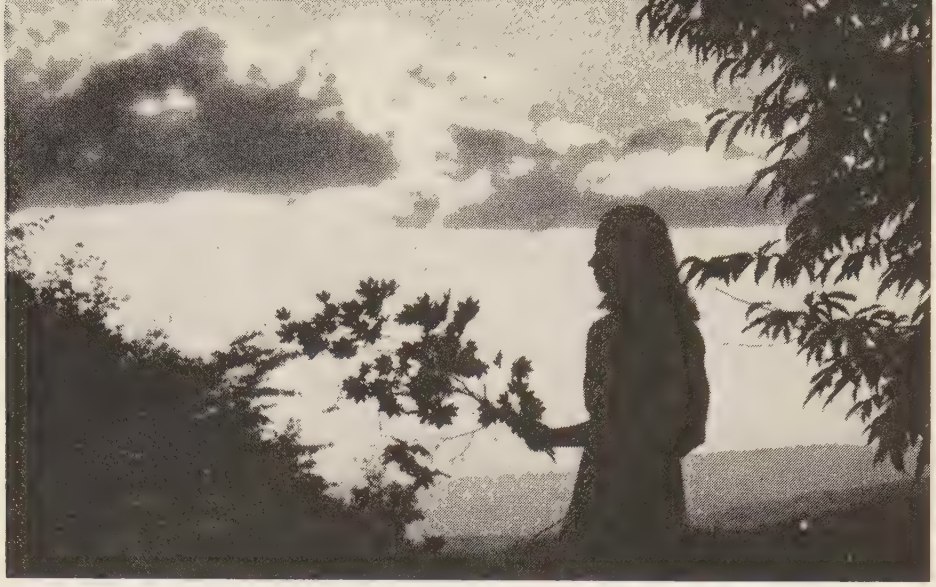
Not Yet Final

The plan of union presented at Cincinnati represents months of earnest effort by members of the Conference on Church Union. But it is by no means in its final state. The Conference released the plan to the newspapers and the church press simply that interested persons may study the developments thus far.

The Cincinnati meeting was called to provide opportunity for discussion and criticism by persons deeply interested in union and in the problems involved. Scores of suggestions were made, always in a good spirit. Written recommendations were offered by the delegations of the Congregational Christians, the Disciples, and the Methodists.

In the light of the Cincinnati discussion, the Conference on Church Union will revise the plan. By this fall it is hoped that a new document may be released to the churches for study in their conventions, state ministers' associations, and other groups. Responses from the various communions will then be studied by the Conference, and the plan may be further altered before they are asked to vote on it.

(*Continued on page* 14)



First Impressions of Japan

A Young Missionary Finds Herself at Home with the Japanese and God

By BETTY MARIE ELLIS

Editorial Note: *Miss Ellis arrived in Japan in late November to serve her first term as missionary with The United Christian Missionary Society. She is a very sensitive young Christian. She likes people for their own sake and she writes in the impressionistic manner. (See November, 1950,* WORLD CALL, *page 14.) This unusual presentation of new impressions of a new land left the editors with a sense of having been in Japan. We hope it does the same for all* WORLD CALL *readers.*

THE night is damp and foggy in Tokyo. Down a narrow, muddy street, up an indescribably steep flight of stairs, twelve people have come to sit on artist stools in a rented room. The improvised table is covered with a clean faded quilt. Eleven are listening . . . listening . . . listening to the twelfth, a very old, very learned man, Dr. Harada, curator of the National Museum, as he tells of the Japan of twelve hundred years ago, and of the treasures which remain of its culture.

His voice—now quiet, now animated—tells in perfect English of many things. The molding of the great Daibutsu—in eight sections, it was to be so tall. The great "eye-opening ceremony" in which power was to have been imparted to the Buddha. The most famous priests of the East took part, and each member of the crowd held a colored cord which was attached to the brush which painted in the pupils of Buddha's eyes. "The treasures which remain tell of the spirit of the age—an age in which priests saw marvelous visions of the universe—an age in which the Empress was benevolent, giving medicines to the poor—an age of many wonders."

Sculpturing wrapped in wet burlap—Picassolike sketches—a tiny iron stove with a huge teakettle on top. That quilt pattern—it looks so familiar. Some of the Japanese students are leaning forward to catch the English of the speaker. There is Sakai-san, soon to be a civil engineer, a Christian leader at Tokyo University, his head bowed in thought. What is he thinking?

Takehara-san, Sakai-san's friend, is listening intently. Alert, with a keen sense of humor, Takehara-san is probably analyzing every implication of the things the speaker is saying. An eager questioner about things, ways and beliefs Christian, he has said he is afraid he will "come under the magic spell." How long will it yet be for Takehara?

And Takahashi-san, tall, sensitive, searching medical student—he, too, is listening carefully. "I want to believe," Takahashi-san said. "I want to believe." And the others . . .

Somehow in this room, with six Japanese science students, one member of the occupation, two assistant university science professors, one missionary nurse, and an old Japanese gentleman, I feel at home. But then it has been that way ever since I first arrived in Japan. And I think back . . .

THE dinner at the girls' school—just like a church dinner in the United States! The language different, chopsticks instead of table silver, but the same thanks to God, the same warm chatter, the same sincere speeches, and the very kindest, friendliest of people.

The club meeting at the boys' school—high school boys with Christian interests, probably a minority in their school, discussing ways to strengthen their fellowship together and help their group to grow. Singing. Playing games.

The church services—so many students and young people! The same Christian teachings, the same communion. The "aliveness" can be felt. And one has just to hear a little of the history of the congregations, a little of the personal histories of the members, to see how Christianity is such a vital, growing thing in their midst—and to see just what it means personally to each one.

My mind comes back to the lecture and the glories of past Japan—a peaceful, remote Buddha—chests of clothing and musical instruments—bags which once held medicines. But what of the glories of present Japan?

I think the glories of present Japan can never be preserved in any museum, for the glories of present Japan can neither be seen nor touched.

There is Watanabe-san, whose home and possessions, and part of his family, were a sacrifice to war in that living hell which resulted from American-made fire bombs. Watanabe-san, who still has faith and love and hope—Watanabe-san, who comes each Saturday afternoon to this place, almost the very site of his former home, to teach neighborhood children about Jesus and the God who is love. Last Saturday Watanabe-san with four other Japanese young people taught about sixty dirty, cold, sweet children to sing a Christian song and sing it with understanding.

There are the doctors and practical nurses who work in a cold, dark building which serves as a hospital—long hard hours to bring relief to those who live in the slum neighborhood. There is the banker who is asking about this happiness which is more important even than the atomic bomb.

There is the student of jurisprudence who renounced Christianity to support his country in all things during the war. But now he is in a government job to do everything he can to transplant what he terms "feudalism" with "respect for the dignity of man." There is only one answer, he believes—"love as the Christians teach it."

THE horrors and the death which go with war, the poverty of body and spirit, the lack of sanitation and high incidence of disease, the centuries of teaching that human personality is of no importance—*all these are as nothing when individuals find that God in truth is love.*

And I think that now to me it would not matter so greatly if I knew that darkness would reign over all the world for years—for centuries. For God's way—Christ's way—would someday rise from the ashes in a triumph beyond the comprehension of man. It could happen—it would happen. I know, for I have seen it!

DR. Harada has stopped speaking, and the American industrial engineer who is with the occupation is telling of the redwood trees which have lived for over three thousand years. And someone is asking Adele† to tell about American nursing at the next meeting. On the way to the elevated train station Takahashi and Takehara will both want to talk—and to ask questions.

And over the world tonight mankind is seeking, sometimes in the right places, sometimes in the wrong places, sometimes consciously and sometimes unconsciously, to know God's will.

The quilt pattern . . . I know! It is an adaptation of the Star of Bethlehem.

†Adele Bower is another young missionary to Japan with The United Christian Missionary Society.

A United Church

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No communion in America has preached or prayed for Christian union with greater longing than Disciples of Christ. Yet for Disciples, as for others, any such large-scale proposal as this inevitably presents some problems.

Problems for Disciples

One of these is baptism. Through the years Disciples have proclaimed the immersion of penitent believers, but have been unable to bring fellow Christians in other churches to full agreement with them on this matter. Longing for union, most Disciples have been unwilling to abandon their position at this point. Under the plan there is no need to abandon it. Disciples of Christ may continue their witness in practice and preaching while at the same time experiencing a larger fellowship in the total life of the church.

Another problem is that of organization. Disciples in their congregational freedom have been chary of much organization. They have often assumed that their particular practice was that ordained in the New Testament. There is a growing conviction, however, that the Scriptures set forth the task which the church is to accomplish, but that the methods may vary with time and circumstance. Most churches of Disciples of Christ recognize this within the congregation as they set up functional committees, Christian Women's Fellowship, Christian Youth Fellowship, and the like. New Testament scholars would conclude that such freedom also extends beyond the congregation. The advocates of the plan of union do not maintain that the organizations set forth are prescribed in the Bible. Rather would they say that the Scriptures have given us a job to do and left us to work out a practical way of accomplishing it.

In Our Home Towns

To a large extent a plan like this must confine itself to problems created by different denominational customs and by the existence of organizational machinery. It cannot bring about union where it comes closest to people's lives—in our own home towns.

Since local congregations remain free, they must take the lead in accomplishing union where they are. There is no disposition to force mergers from the outside.

At any rate, while the plan of union is being discussed nationally, much work needs to be done in every community. Although cooperation and good will have been on the increase for two generations, there is still far too much rivalry, suspicion, and competition among churches in many places. Every Christian everywhere must do all he can to develop a spirit of unity.

Walking in Hope

The re-union of the church is no mere human enterprise. It is a responsibility laid upon us by the Son of God himself. Its fulfilment will require better Christians than most of us have been. In the words of the plan of union, *"The achievement of a united church is a spiritual development as well as an organizational event."* But its accomplishment will bring its rewards—"the joyous experience of living together in one fold under one Shepherd."

The student body of the 1950 session of the Vigan Training School in Ilocos Sur, the Philippines, were alert young Christians. Under the training of Mr. and Mrs. Norwood Tye and an able Filipino faculty they were trained as Bible women and evangelists. In addition they were prepared to teach the mountain people better methods in agriculture, homemaking and the arts.

The Chain Remains Unbroken

Vigan Training School Builds Enduring Christian Fellowship in the Philippines

By NORWOOD and WILMA TYE*

ON Commencement Day at the Christian Training School in Vigan, we stood in the churchyard for a farewell ceremony. We formed an unbroken circle, holding in our hands the beautiful *cadena de amour* (chain of love) vine. W. H. Fonger, former missionary with The United Christian Missionary Society and now with the American Bible Society in Manila, was speaking. He reminded us all that such an occasion is always marked with both joy and sadness.

We looked around the circle. Each student was a story in himself—Macanas, Lizardo, Jose, Belen, Gil, Esperanza and the others. Each had arrived at school in July with a small bundle containing his possessions. Some had only the clothes they wore. Only Esperanza had a bath towel. None of them had soap, toothpaste, notebooks, pencils or very much money.

But each had a determination to learn and preach the message of Christ—this Christ who had brought so great a change into their own formerly pagan lives.

There was John. He had been one of the *bogadors* (boatmen) who took Louis Saunders into the interior of Apayao when he went in as the first resident missionary. An Ilocano pastor went with Mr. Saunders, and each night as the *bogadors* stopped to make camp this pastor preached and taught the men about Christ.

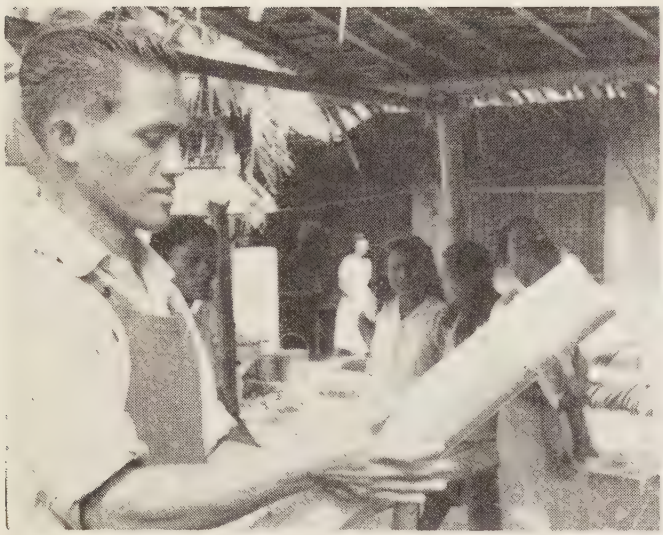
Afterwards John came often to the Mission House where Mr. Saunders lived. Four of these men were baptized and John was one of them. His first request, after his baptism, was for a Christian name, so Mr. Saunders named him "John." John was filled with a passion for telling this story of a new Savior whom he had found. Six days a week he worked in his *kaingin* (field) or on the river as a boatman, but on the seventh he took his Bible and taught the people.

Clarita Studies the New Testament

There was Clarita. Several times we had almost sent her home. She seemed dull and uninterested. We doubted if she would ever become a successful Bible woman. She admitted that she had never seen a Bible until she came to Training School six months before, but that she had heard older Training School students tell about this great Jesus who loved everyone, and she wanted to learn these stories so she could tell them in Apayao.

And then the New Testament class studied the death and resurrection of Christ. Clarita was changed. She had a glow and sparkle about her. She sang as she washed her clothes or cleaned her room. She had learned that Christ was more than a wonderful man. He

*Mr. and Mrs. Tye are missionaries to the Philippines with The United Christian Missionary Society, stationed at Vigan, Ilocos Sur.



Tiburcio is a former Training School graduate who came back to teach music and carpentry. When he was a child he was contracted in marriage. Since then his entire family has become Christian, but the girl's family has not. What should he do?

Mrs. Jose Blanco, wife of the director of Vigan Training School, accepts rice from Josefina Liguden as part of her tuition. Belia Blanco soberly looks on. Josefina entered school late because her village had been pillaged by vandals from the hills.

was the Savior of the world. She would go back to teach her people this.

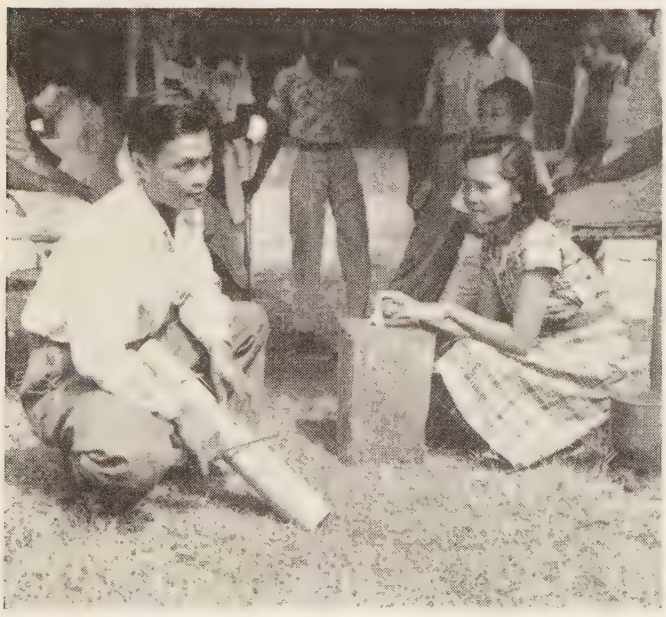
There was Paulino. He had walked four days on mountain trails and ridden two more on a bus to come to school. That in itself is not unusual as most of our students do this. But, these other students have two legs and Paulino has only one. Several years ago a poisonous snake bit Paulino on the right leg. He was carried over mountain trails to the only doctor in the province, but it was too late, and his leg had to be amputated below the knee.

When Paulino finished elementary school he decided that he wanted more schooling than the six years offered in grade schools in the Philippines, so he entered a mission high school and there heard about Christ. He decided to prepare himself to preach. This had been his first year in the Training School, but he had been absent the larger part of the term. Church World Service, hearing of his handicap, had granted the money for an artificial limb. His leg was further amputated to facilitate wearing the artificial limb. As soon as it healed he would learn how to walk again with two legs.

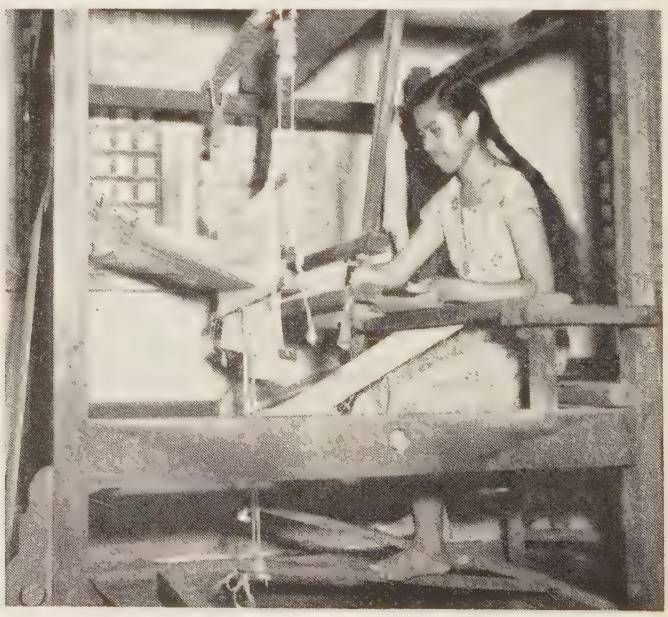
There was Tiburcio. He had graduated in 1948, and had come back to teach carpentry and music. When he was in the third grade he had been contracted—as is the custom in the mountains here—to marry a girl of his tribe. His family bound the contract with the payment of 100 pesos ($50.00) and four carabao.

(*Continued on page* 18)

John, a student, is playing a guitar made of bamboo. Clarita uses a kerosene can for a drum. The Filipinos have folk music and dances which in the hands of Christian leadership give a rich recreational life to these highly sensitive people.



Felice Calpito takes off her slippers to get down to the serious business of weaving on a Japanese loom. The product is used as bedspreads. The carpentry department is considering reproducing unassembled looms in the mission workshop.



Tiburcio Banatao, music instructor from Abra, rehearses the group that sang "Holy, Holy, Holy" in the Commencement Day exercises which were held Dec. 13.

Pablo Baluwan, Irineo Andahan, Adriano Tawaguen and Graciano Edel, shown here in the carpentry shop, are all from Catablongan, Apayao. They are among the students who helped build the Catablongan chapel to earn money for tuition.

Felice Calpito, Catalino Cayaba, Maxima Bautista and Frederico Bumagat draw maps to illustrate their Old Testament studies. All of them are first-year students.

The Chain Remains Unbroken

(*Continued from page* 16)

Tiburcio and his family heard of Christ and believed. He went to high school, to trade school to learn carpentry, and then to Training School. He could have secured a good paying position with this education but he preferred to be a missionary pastor in the mountains.

But always hanging over his head was this marriage contract. He had seen the girl only once when both of them were children. He was willing to carry out the contract and marry the girl. But the girl's parents were still pagan and they could not understand why Tiburcio insisted upon a Christian wedding, why he refused to work in the rice fields on Sunday, or why he wanted to go about preaching a strange doctrine.

We asked ourselves, How will it end? For two years her family had been trying to consummate the marriage with a pagan ceremony and a promise from Tiburcio that he would settle down to their way of living. For two years his family had been asking that she accept a Christian ceremony and go with Tiburcio in his work.

To break the contract was possible, but if that were done she might not be able to make another marriage contract. And as for Tiburcio, it certainly wouldn't be healthy for him to return to that area. His income for a long time might be mortgaged to pay the girl's family for causing them to lose face.

Mr. Fonger Cuts the Chain

Mr. Fonger was moving around the circle cutting the chain which had bound us together. Some were crying, others smiling. It was indeed a time of mixed emotions. These students had been in school six months, twelve months or eighteen months. We were proud of them, but we wondered if we'd crowded enough into the already crowded curriculum. It seemed we were sending them out with such a brief period of training! Would they remain true to the teachings they had learned at the school? Would they upon returning to their pagan communities—sometimes to pagan families—be overcome by the pressure of loved ones and revert to a pagan religion of superstitution and fear?

The chain was cut and we each stood alone and apart, signifying that no longer would we be one student body, but that each was going out alone to serve. . . . But not alone. . . . A chain of love still bound us. It had not been broken by the vine clipping.

Links Across the Ocean

Links in this chain had come across the ocean from churches in America in the gifts of clothing for these students, in soap and towels, and in money. This chain of love held the links of the even greater fellowship of prayer that binds all Christians together.

No, not alone, but with the links firmly cemented together with the love of Christ, these students were going out. *"For who shall separate us from the love of Christ? . . . I am sure that neither death, nor life . . . nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."*

W. R. MATTHEWS, Dean of St. Paul's Cathedral, London, is one of the fine scholars of the British church. He has delivered a series of lectures on the incarnation called *The Problem of Christ in the Twentieth Century*. His main contention is that the ideas of the incarnation as expressed in the classic creeds of the church must be rethought in the light of twentieth century psychology. The basic insights of the Freudian depth psychology, and to a lesser degree, those of psychical research should be brought to bear on the person of Jesus. Explorations in this direction, thinks the author, would develop a more vital Christology for our day.

ONE pleasing element about Clovis G. Chappell's sermons is that they are good enough to be challenging without being discouraging. Chappell is a better preacher than most of us can hope to be without reaching the classic perfection of a Brooks or a Fosdick. The garden variety preacher feels a kinship with Chappell. This same quality prevails in his recent Emory lectures on preaching titled *Anointed to Preach*. These lecture-sermons are marked by the usual Chappell ease of diction, common sense and humor, and excellent organization of the material. If you have been a reader of the Chappell sermons, you will want to know his methods of preparation, his interests in sermon delivery, and his philosophy of ministerial conduct. It is a useful treatise on preaching by a man who has made much of the art.

WE would venture that the average young couple planning to get married or the average couple long married would be equally interested in Paul Popenoe's *Marriage Is What You Make It*. Popenoe is consultant with the American Institute of Family Relations in Los Angeles. He knows how to write. His chapter titles are really intriguing. Many women would be led to read the chapter on how to "Improve Your Husband Scientifically" or "How a Wife Can Manage a Husband." Most husbands could profit by the warning "Don't Laugh at Your Wife," or "How a Husband Can Manage a Wife." There are couples who could profit by reading "Make Your Quarrels Pay Dividends"; and a lot of unhappy married people need the chapter on "Marriage Is for Adults Only." These chapters and others like them are made up of case studies of people who are in marriage difficulties. It is the most interesting book on marriage which we have read for a long time.

G. ERNEST Thomas is author of a book of essays called *Faith Can Master Fears*. He has isolated fifteen fears and they are all genuine personality problems. It helps to talk about our fears and to read these common sense, if not very original, suggestions. Preachers need to use these themes for sermons—not all fifteen of them, of course—but at least a selection of two or three of them each year.

WILBUR M. Smith has some very keen observations and some fine chapters in his *Chats from a Minister's Library*. The author is quite conservative theologically. He leans to the old writers, the evangelistic preachers, and the dogmatic theologians.

(*Continued on page* 40)

Laymen Make Good Pastors

By RUSSELL L. DICKS*

INCREASINGLY we are recognizing that the minister must have help from laymen if pastoral calling and visiting is to be done upon all the people who need it. And laymen can do such work once they recognize the significance of it, and once they build up their confidence in what has been called "the sacrament of conversation."

Recently a woman speaking of her church said, "I don't feel as if I belong to that church. The chairman of the finance committee even sent me a letter about my pledge. I wanted to write back and tell him I wouldn't give anything if they didn't care enough about me to come and ask me for it. The minister is friendly enough, but not the members." This is an all too frequent problem.

It is easy to ask, "What has she done about making herself acquainted?" But many people must be approached and drawn into the life of the church through personal contact for they cannot take the initiative themselves.

I believe each church should have a group of selected laymen who will agree to make from two to six calls each week and who will come together once a month to share their experiences and for further study. Some who start such work will drop out, but others will be found to replace them. Some will want to do only one type of calling; others will want to do another. My own feeling is that it is preferable for a given person to call upon a variety of individuals for the greatest helpfulness and the greatest satisfaction to himself.

There are eight different types of calls that need to be made regularly in the church; seven of these can be made by laymen. They are listed here, not in the order of their significance, but in the order that they are studied in our classes. They are: *the dying, the bereaved, the sick, the alcoholic, the shut-in, the aged, evangelistic calling, and routine calls.*

A routine call is one in which no stress or suffering is known to be present at the time of the visit. Laymen can make all of these calls except the one upon the dying, and even there friends often share with a family a part of the task of sitting out the long hours with a dying person, especially if the death takes place in the home.

Understanding Is Necessary

The minister usually makes one or two calls upon a grief-suffering person after the funeral, but that is not enough. It has been pointed out in the book, *Ye Shall Be Comforted,* that the average person needs from six to twelve hours of someone's listening time, someone who is *understanding* and *unhurried.* How many of you, reading this, who have known grief, would have been helped greatly by that kind of ministry by someone you liked; it need not have been your minister.

The shut-in needs to be seen at least every week and often more frequently if the calls are to be meaningful; this is also true of the older person. In evangelistic calling from three to six calls are required when such work is done properly; a chronically ill person or one going through a long convalescence needs to be seen once or twice a week.

While if a person who is suffering from chronic alcoholism is to be helped he will need at least one hundred hours of someone's time. Who is to do all this

*Dr. Dicks is associate professor of pastoral care at the Duke University Divinity School. All materials mentioned in this article, including Dr. Dicks's new study, **You Came Unto Me** ($1.00 prepaid), can be purchased through Dr. Dicks, Box 4802, Duke Station, Durham, N. C.

unless a group of consecrated laymen, whose own lives are creative and happy, bother to share their spiritual health with those less fortunate? The pastor does the best he can, but he can give little more than a third of his work time to this task, and even then minister after minister dies in his fifties because of the pressure upon him.

An Art to Effective Calling

There is an art to effective calling in the name of the church, and we are now able to describe it and pass on our understanding to others. This art turns upon the recognition that suffering increases a sense of isolation, of being alone, of being without friends. As this feeling strikes and increases we feel that even God Himself has forgotten us.

If someone who is disciplined, quiet, and understanding comes to us, and avoids being sentimental and gushy, and yet lets us know the strength that comes from supportive friendliness, we are helped tremendously. The fact that such a person comes in the name of Christ and the church, even though he says little about that fact, causes us to be impressed and to feel grateful.

I remember a man who was a shut-in and who had not been a member of any church since he was a child who sent for me one day and said, "You folks at that church have been so good to me that I want to become a part of your organization." That was oddly put, but his attention had been caught for the Christian fellowship. We had remembered him when others forgot.

The Technique of Friendliness

The most significant underlying factor that makes for effective calling is friendliness and a mastery of the art of listening. This actually is "the technique of friendliness." There are no simple rules to govern calling, or what many describe as "visiting," a term which I dislike for it belittles the significance of the task. Calling requires courage, devotion, discipline, and a sense of humor, but the spiritual satisfaction is great. My students constantly report, "This call helped me more than it did the one I was calling upon." Of course it did! Friendship is a two-fold blessing.

I have prepared a little book entitled, *You Came Unto Me,* A Guidebook in Pastoral Calling for Ministers and Laymen, which describes the need and the art of pastoral calling. It is sixty pages in length and is planeographed. At first this book started out to be a private project for my classes and lecture groups, but as the subject began to open up I decided to bring it to the attention of the church at large. One minister said, "We are twenty-five years late in getting to this." The book contains chapters on types of calls that should be made; the importance of friendliness and how it helps people; there is a chapter entitled, "The Sacrament of Conversation," which contains much new material on the subject of listening. There is a chapter on prayer with examples of typical prayers given; also types of records are discussed. And an actual call is presented and evaluated in detail.

As a follow-up of this book for those ministers and churches who desire to organize a group of callers and who wish further study by way of making the group more effective and to keep up their enthusiasm I have prepared study material based upon actual calls. The call is evaluated, teaching directions are given, and topics for discussion are suggested.

Study Materials Are Ready

Six lessons are ready. One is a call upon a shut-in, one is upon a bereaved person, one is an evangelistic call, one is a call before an operation, one is upon a chronically ill older person, and one is a routine call. Each lesson is planned for an hour and one-half session which permits time for assignments and discussion of problems peculiar to a given group.

Our Lord said, "Feed my sheep." The need is great for laymen who will answer this command.

Making the Most of the Last One Fourth

(*Continued from page* 10)

sons will be in this age bracket. So an increasingly large proportion of our society is made up of older people, and we are talking about not only a considerable block of time but also a goodly section of the population of the country. In fact, older people are well on the way toward becoming as numerous as those under fifteen years of age.

Old Age Can Mean Health

Aging brings about physical changes and frequently results in the loss of some physical capacities and functions. However, we will compensate for these losses by depending upon skill rather than strength to do our work, by setting a slower but steadier pace, by using our experience to eliminate the irrelevant and to do the most important. While our regimen of living may be different, we need not expect any more illness than any other period of life. In fact, some persons seem to improve in general health after middle life.

The majority of older persons will be able to care for themselves, to travel about freely, and to be productive economically, artistically, socially, intellectually, and spiritually. As medical science continues to advance, the older persons of tomorrow will be healthier, stronger, and more energetic than the older persons of yesterday.

Compensations Must Be Earned

The losses of physical capacities and functions are partially inevitable, and adjustments are demanded, whether we ask for them or not. Any compensations that come, however, have to be sought for and earned. There are some qualities of human existence that can be acquired only through years of experience, some skills that can be mastered only by long practice.

While we may be losing in physical capacity, we may be growing in spiritual insight and personal grace. Even though our growth in every realm is arrested, we can be productive and creative upon the level of the capacity that we have. The secret of abundant living in every period of life we find at the feet of the Master.

A Message to the Churches

The executive committee of the World Council of Churches which met in Bievres, France, in February wrote a letter to the member churches of the World Council. The following paragraphs are from this letter:

The international situation has deteriorated and mankind has been brought once more to the brink of a world war. Programs of rearmament have rapidly increased and the world is still more vividly divided into two armed camps.

There is something underlying the explosive character of the world scene which constantly exercised our minds. It is the upsurge of peoples of every race, nation and creed. Some countries have been the scene of far-reaching social reform. Over 700 million people formerly dependent have recently attained independence. At the same time the widespread and rightful demand for equality of personal status and for release from poverty and economic oppression remains unmet. Little wonder that the offer of civil rights and freedoms loses its appeal when people are wholly obsessed by the daily struggle against hunger and want!

Everywhere the victim is *man.* Often he is treated no better than an object, or at best a tool, rather than as a responsible person. He hears much about peace, but for the sake of peace he is told either to hate or to rearm. He hears much about freedom, but in the name of freedom he is deprived of liberty, sometimes even from his childhood. He hears much about human rights, but he lives in a world of exploitation, deportation, concentration camps, arbitrary barriers and total war. To bring the comfort and strength of the gospel to confused and threatened man, whatever his station in life, is the great task of the church. Only thus can he find joy to live and to love, and learn anew the meaning of hope and peace. Whatever danger he may face, he will be sustained by the full assurance of the sovereignty of God and of man's worth in God's sight.

We take the view that the churches must urge that the new armament program be exclusively devoted to the purpose of security. . . .

Every chance for negotiations must be used. . . . We must use every influence we can to press for the objective of bringing all national armaments under international control. . . .

All people in privileged countries, particularly Christians, must strive to enter sympathetically into the social demands of the needy. . . . Sacrifice must be accepted if the hungry are to be fed and the naked to be clothed, and Christians, above all, must accept it with joy. . . .

As we continue to face the perils and perplexities of our day, let us in humility and faith turn to the only source of abiding strength, praying from every corner of the earth:

Almighty God our heavenly Father, guide we beseech Thee, the nations of the world into the way of justice and truth and establish among them that peace which is the fruit of righteousness, through Jesus Christ our Lord. Amen.

JOHNNY Ramensky was in a British prison doing a five year stretch for safecracking during World War II. One day a detective showed up with an order from the War Ministry for his release. Johnny was the best safeblower in the business and he was wanted to teach what he knew to the Commandos. With them he was parachuted into Italy and helped to secure certain important documents from enemy safes.

At the end of the war Johnny was discharged with a commendation as a soldier with initiative and responsibility, honest and reliable. He became a bookmaker, but when business failed to prosper he turned to his old trade. But Scotland Yard was not sympathetic and he was apprehended and got five years again. At the end of his sentence he decided to get married. Needing money, he blew another safe. His technique was recognized and he was caught and given another five years. Sometimes in the quiet of his cell Johnny must marvel that blowing safes in Italy for the War Ministry made him a hero, "with initiative and responsibility . . . honest and reliable," but doing the same thing in Britain and for himself makes him a criminal. Or can a war ministry make a crime into a virtue by order?

How much does it take to shock the American people into a realization that gambling is now eating into the vitals of national life? We have long known that race-track betting, bookmaking, and slot machines are billion dollar gambling enterprises shot through and through with corruption and crime both within the rackets themselves in the relation of their promoters to police and law enforcement officials. The Kefauver Committee is uncovering a nation-wide syndicate in which manufacturers of gambling paraphernalia are allied with promoters and operators to fleece gullible suckers of billions annually.

Not even college sports are immune from the corrupting influence of the gambling fraternity. Basketball has been rocked to its foundations by revelations that some of its greatest stars, including the youth who was slated for top national honors this year, have been paid by gamblers to "throw" games in Madison Square Garden. How much remains untold is not known.

TRENDS: Reports from Washington indicate that members of Congress are flooded with letters from parents protesting proposals to draft 18-year-olds. . . . Washington observers predict that the new draft legislation will assign conscientious objectors to "work of national importance under civilian direction," probably under government administration, with draftees receiving pay and allowances and religious bodies supplying religious, educational and recreational supervision. . . . Edward R. Murrow, in a recent radio broadcast, warned that in his *Pravda* interview Stalin guaranteed Communist China's eventual victory, something he has done for no other Communist country.

Mr. and Mrs. B. L. Jacobs attend church services held in the S.C.I. chapel each Sunday for students and faculty members.

They Stayed to Serve S.C.I.

Mr. and Mrs. B. L. Jacobs Have Been Working with Students for More than Thirty Years

By LOUISE MOSELEY*

CARVED upon the stone gateways at the entrance to Southern Christian Institute near Edwards, Mississippi, are the inscriptions, "Enter to Learn," and "Leave to Serve." Two young people who came to this home missions school for Negroes learned there as students, then remained to serve others. They are Mr. and Mrs. B. L. Jacobs. He is farm superintendent and she is supervisor of the laundry at S.C.I.

Southern Christian Institute has been sponsored by the churches of Disciples of Christ since 1875. Burnett Jacobs, coming as a student in 1914, has been on the campus nearly half of the life span of the school. He and Mrs. Jacobs have been working with students on the farm and campus for three decades.

A good way to get an appreciation of the changes which have come into the lives of Negro people around S.C.I. during the last half of the school's existence is to talk with Mr. Jacobs. Early this year I visited the farm and campus to hear what this home missionary had to say about his work and to see the school program in action.

One morning during my stay at the school I went out to the barn lot and watched Mr. Jacobs and two of the young men students loading a truck with soybean hay. The boys, who were working to earn their tuition, board and room expenses, had been up since 4:30 o'clock that morning milking the cows and feeding the hogs and poultry which supply milk, meat and eggs for the school tables. When the hay was loaded we all climbed into the truck and drove to a pasture on S.C.I. property where 250 bawling Herefords and Shorthorns were waiting for their feed. As the boys threw the bales of hay from the back of the truck

*Executive secretary of the department of interpretation of The United Christian Missionary Society.

Mr. Jacobs drove slowly through the milling cattle, then made a turn in the pasture so we could watch the herd as we talked.

I had thought that cotton was raised at S.C.I. and said so. Mr. Jacobs told me that two tenant farmers are growing cotton on the S.C.I. plantation but that cotton is not grown by students on the school farm.

"Cotton has a bad meaning for Negroes." Mr. Jacobs looked at me steadily as he said this. "Cotton calls to mind the old slave days. It doesn't bring enough pay for a field hand or small farmer to live on today, either. We changed from cotton to livestock in 1928," he explained. "Lots of farmers in this part of Mississippi are raising cattle and hogs now. We have good pastureland. We can raise soybeans and lespedeza. The cattle do well on it and these boys are learning a more productive kind of farming."

Teaches Improved Farming Methods

This was a point which kept coming up in our conversation. Improved farming methods at S.C.I. are directed at teaching the students as well as raising food for the school. While the land is being made to produce to its fullest capacity, at the same time boys and girls are being developed into skilled workers who can make a contribution to their communities.

The two boys were busy pulling twine from the bales and burning it in a little fire they had made with a handful of hay. "The cows get their feet tangled up in that twine if we don't burn it," Mr. Jacobs explained.

I looked across the pasture which was greening in the warm winter sunshine and asked, "How much land do you and the students farm?"

"The students cultivate about 300 acres. S.C.I. has more than 1,200 acres of land, partly in timber and partly farmed by our two tenants. The boys cut the mature timber and saw it at our mill. We sell some lumber and use the rest of it for campus building and repairs. For instance, all the two-by-fours in the men's dormitory came from our own stand of loblolly pine."

At length we left the feeding herd and drove back to the campus. On the way I asked Mr. Jacobs how things were when he came to S.C.I. thirty-seven years ago.

Planned to Be a Minister

With a twinkle in his eye he reminisced, "I came here from Kilgore, Texas. Kilgore wasn't very big then, so I said I was from Longview. I was planning to be a minister, but in 1920 J. B. Lehman—he was president of the school then—asked me to take over the farm. The land was eroded and worn out from two hundred years of just cotton farming. Acre after acre of it was swampland choked with water lilies."

I remarked that the farm does not look worn out now and he went on, "We have worked hard on this land. We dug a ditch and drained the water off and cleared away the underbrush. The soil here is a good brown loam that responds to treatment. Students who had known only cotton chopping and picking were shown how to plant clover and plough it under. Then we rotated crops until now the land gives a good yield every year."

Mrs. Jacobs supervises women students who work part or full time in the school laundry to earn their expenses.

Mr. Jacobs instructs men students in preparation of feed for stock and poultry, some of which have taken prizes.

"Do you have the services of the county agent?"

"Yes, there is a Negro farm agent in this county. We attend separate meetings from the white farmers, of course. But there is Federal inspection of our cattle and we get the vaccines supplied by the government. Our students are taught how to vaccinate the cattle for Bang's disease, blackleg and tuberculosis."

The truck pulled up the slope and came to a stop near the school laundry where Mrs. Jacobs directs a work program for women students who need to earn their school expenses. Mr. Jacobs pointed to a small body of water at the foot of the hill.

"When I came here we drank out of that pond," he chuckled. "Each student carried his own drinking cup. Everywhere we went we had those folding cups."

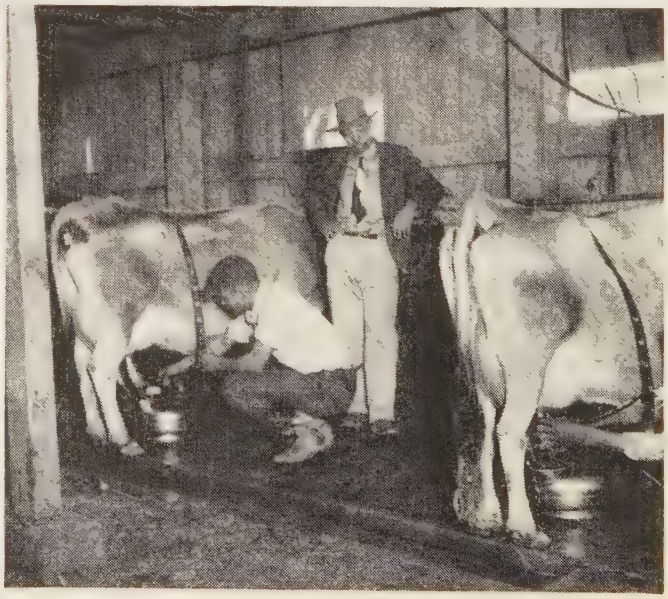
Getting out of the truck I observed the high water tank which now stores a supply of pure water for the school. The progressive step from the old practice of drinking pond water to present-day use of modern plumbing facilities at S.C.I. parallels a number of other important developments in the situation for Mississippi Negroes. Opportunities seem to be opening up gradually for the colored people in this state—opportunities to live and serve their fellowmen better than they have been able to do as unskilled field hands or poorly paid house servants.

Mr. Jacobs discusses farm management problems with John Long, at right, who has been president of S.C.I. since 1933. The S.C.I. farm provides student employment and supplements the brotherhood support given the school.

In the 1950 session of the Mississippi State Legislature a fund was appropriated to provide lending libraries for Negroes. Already, eleven of the 81 counties in the state offer some library service to Negroes and two counties send bookmobiles to their colored rural schools. Within the last decade the Legislature ap-

Students under Mr. Jacobs' direction load a truck with soybean hay for the morning feeding of S.C.I. cattle. The school butchers 200 hogs and five or six steers yearly.

Mr. Jacobs instructs boys in the use of modern farm equipment such as these milking machines, used to milk the 30 cows which furnish fresh milk for the dormitory tables.



proved provision of free textbooks for all schools—the "all" including Negro schools.

Other cultural advantages are becoming available to colored people in Mississippi. One night while I was at S.C.I. a group of some 30 students and faculty members went into near-by Jackson to hear a concert artist at Jackson College for Negroes. S.C.I. representatives also are taking an active part in state-wide and regional organizations for improvment of educational and cultural relations among other people.

Before leaving the S.C.I. campus I remembered that Burnett Jacobs had come to the school with the idea of becoming a minister. One day at lunch I mentioned it to him and he told me that he really has been a minister all along. Besides managing the farm program he has been preaching since 1926. He began that year with a church of eight members in the city of Jackson and stayed with the congregation for eighteen years, building it up to 60 members. As a district evangelist he now gives some pastoral service to four rural churches. He is also church board chairman.

Religious Emphasis at S. C. I.

It is not surprising that these church responsibilities have been assumed by the farm superintendent at S.C.I. There is a strong religious emphasis in classes and school activities. The junior college offers courses in Bible, comparative religions, missions and church history. A group of 22 students, calling itself the "Ministers' Association" holds weekly meetings to consider full-time religious vocations and to plan campus religious services.

The Christian commitment of this home missions school is expressed in its services to near-by communities. S.C.I. pioneered in taking a bookmobile to Negro rural schools in Mississippi. The S.C.I. bookmobile loans books, maps and pictures to children in 32 schools and circulates reading material among parents who, until a short time ago had no access to any kind of book.

S.C.I. sponsors a Community Improvement Association for parents and teachers in rural schools within a twelve-mile radius of the campus. This organization meets monthly in the little one- and two-room schools during their four- to six-month school year. It sponsors a variety of practical projects for home and community betterment.

Extension courses for teachers of neighboring rural schools are conducted by S.C.I. faculty members each Saturday. This year 128 teachers who have had little schooling beyond the elementary grades, are enrolled in S.C.I. courses which are accredited by the state.

At the opening of the 1951 winter term, S.C.I. had 431 students enrolled in high school, junior college and extension courses.

The Jacobses have seen hundreds of boys and girls like those in attandance now coming yearly to the school from homes of very limited resources. They have helped these young people learn by living and working patiently with them and have watched them go out to serve as teachers, farmers, ministers and makers of Christian homes. Many former students will tell you that they owe much to Mr. and Mrs. B. L. Jacobs, who instead of leaving the campus after graduation, remained to serve at S.C.I.

The Jacobses look at pictures of their three children, now grown and away from home. One child is married, one teaches school and another is attending Tougaloo College.

Photos by Bern Keating—Black Star

As chairman of the S.C.I. church board Mr. Jacobs conducts a meeting in one of the classrooms at the school. President John Long is long-time pastor of the S.C.I. church.

WORLD CALL

Crusade Progress

A Brotherhood on the March

It Still Goes On

EVEN though all promotional activities on a national level looking toward enlisting churches in the mighty enterprise have ceased, the Crusade still goes on. The very genius of the movement, as conceived during those momentous months of 1946, gave the Crusade a character that obviated all possibility of finalizing the great spiritual forces by the mere termination of an organizational set-up.

The appeal for $14,000,000 to rehabilitate and expand all of the brotherhood's cooperative services, and to feed, clothe and shelter the uncounted millions in war-stricken lands was no crass undertaking. It was laden with spiritual compulsion.

It was the unanimous opinion of world-minded Christians that these enormous needs must be met and that we were not privileged to exercise a choice in the matter. To fail to do our utmost was to abrogate our claims of allegiance to the Christian gospel.

Accordingly, it was agreed that prior to the actual beginning of the effort, July 1, 1947, there should be a period of spiritual preparation. So, during that period the call was for a "new person."

That this call was effective is evidenced by the fact that now, even with national promotional efforts halted, there are many churches that have elected to go right on crusading until they reach their financial goals and carry on indefinitely their program activities.

Assistance Yet Available

The Crusade goes on for these churches. If they desire assistance in completing this unfinished business it will be given by representatives of state and national agencies.

And the Crusade will actively go on for that large list of churches that have achieved their financial goals and have made progress in the attainment of their activities goals. Their lifted levels of giving will be reflected in further support of the Crusade, or they will now be passed on through regular giving to the constituent causes of the Crusade.

Individual Gifts

A further source of financial support lies in the individual members of our churches who, prior to March 1, had been approached for personal gifts of $600 or more in addition to the contributions they had made through their local churches. This appeal was for two thousand persons to underwrite the support of the Crusade for one hour. This unfinished business remains.

Disciple Chaplain Ernest A. Ham, Jr., plays Santa Claus to Korean children.
—Defense Department Photo

A New Call for Help

One of the calls for help not anticipated in the original plans of A Crusade for a Christian World is the program of the brotherhood's Committee on Military and Veterans Services. The current war in Korea and the government's plans for enlarging our military forces have made necessary the reactivation of this service which was so effective during World War II.

Carl M. Boyd

This essential service to our boys in uniform has only recently gotten under way with Carl M. Boyd as Field Executive. Mr. Boyd served as a chaplain in World War II and has been pastor of the First Christian Church of Tonkawa, Oklahoma, until called to this brotherhood work. He will assist in the recruitment and servicing of chaplains, and will direct the helpful services to enlisted men through churches located near the larger military establishments in this country.

This important work until now has been financed by a small residue left from the program of World War II, but its continuance and expansion will depend upon a share of Crusade funds.

A portion of the 1951 Week of Compassion offering will be allocated to the payment of the pension dues of the increasing number of pastors entering the military service.

Chaplains in Korea

It is known that at least four Disciples of Christ chaplains have been ministering to our men in Korea, and one of them, Chaplain (Major) Wayne H. Burdue, has recently been reported missing in action.

Another Call

Another distressing call for help has come to Disciples of Christ because of the drought in the area of their missionary service in India. As a result of this drought the members of Christian churches suffered almost complete crop failure. A portion of the 1951 Week of Compassion offering will be used for their relief.

Dr. Jaggard Was Consecrated to His Task

By ALICE COBBLE

Louis F. Jaggard, M. D., served for thirty-six years as a medical missionary with the Disciples of Christ Mission in Belgian Congo. All who know the history of the Congo Mission revere his name. He died January 20, 1951. Dr. Jaggard's body was cremated at his request, and a memorial service held January 24 in Iowa City. The service was one of music and memorial addresses. At the close an offering was taken to help his church finish its Crusade pledge. In death as in life Dr. Jaggard wanted the praise to go to God.

Dr. Jaggard is survived by Mrs. Jaggard, two sons, Julian and Robert, and two daughters, Miss Candace Jaggard and Mrs. H. William Floyd, Jr.

Mr. and Mrs. Robin Cobble served at Monieka with the Jaggards. Mrs. Cobble brings to WORLD CALL *readers her tribute to the pioneer doctor.* —EDITORS

Dr. and Mrs. Jaggard

WE remember Dr. Jaggard as friend, companion, counselor and mission doctor. He was tireless in service, rough and ready in the pioneer sense, yet had one of the kindest hearts we have ever known. He was a man full of fun, yet a master of the African pulpit; a man consecrated to his task.

Back in 1932 and a new bride in Congo, I expected great things from the country. Set in the heart of the jungle, Monieka was so primitive and yet so beautiful. One dreams big dreams out there. Then Dr. Jaggard brought us down to reality. "You know, Mrs. Cobble," he said, "old Dr. Simms down in Matadi was right when he said, It isn't what you want here in Congo, it's what you get!"

And Doctor followed his own advice: take what you get in Congo with a smile and go ahead with the greatest task on earth—that of ministering to the people of Congo.

Doctor was tireless. His thin, wiry body seemed never to wear out. When the rest of us wheezed and puffed, he pedaled along on his trusty American bicycle. When the rest of us bought lighter English and Belgian models, he still kept his American bicycle repaired with parts from Mrs. Jaggard's old one. That bicycle carried him all over the back country. It took him down to plantations. It whizzed him out to the hospital at all hours of the day and night. His American bicycle became a legend.

Doctor was rough and ready. His was never the modern hospital, yet his mortality rate was one of the lowest. When there was a job to be done, he did it. I vividly remember a time he was on his way down to the plantation. He had planned his schedule to the minute. About halfway down he met one of the Belgian plantation men coming up to Monieka to see him. Doctor stopped to ask his trouble and found it was an offending tooth. He reached into his back pocket and whipped out a pair of pliers. Before the astonished man could protest, Doctor had extracted the tooth.

Doctor had one of the kindest hearts we have ever known. One night Mr. Cobble was off in the back country. Our three small children and I were at home alone. Dr. and Mrs. Jaggard lived at one end of the station while we were at the other. A furious storm broke out in the middle of the night. The thunder crashed, the lightning crackled, and the heavens opened wide. It rained as it can rain only in Congo.

In the midst of all this fury Dr. Jaggard waded across the station "just to see if everything was all right." He knew that even the stoutest heart can quail under such a terrific bombardment as that storm was giving us, and he came just to let us know that he and Mrs. Jaggard were still on the station with us.

Doctor was full of fun. There isn't much chance for "fun" on a mission station when your staff is cut in halves because of lack of personnel. Yet, when our radio was working, Doctor used to come to our house and tune in on the American football game. Because of the difference in time those games came late at night and lasted until the wee hours of the morning. Doctor would become so absorbed in the game that he forgot he was way off in Congo instead of on the football field. He would yell and shout to encourage his team!

Doctor was master in the pulpit. His sermons to the Congolese were sermons which they could understand not only with their ears but with their eyes. He always had an object lesson hidden inside the pulpit. At the right moment he would bring it forth so that all could see.

Once he was telling the congregation how hard it is to keep the candle of faith lighted in a heathen village; how hard it is to be the "light of the world" in the midst of temptations. He stressed the fact that we need to keep that which is under our feet clear of evil; that we cannot live in the midst of wrong and still be Christian unless we do something to clear away the wrong.

Then he whisked out a candle set in a bowl. He lighted the candle, and to all appearances it was burning brightly. But then he placed a jar over the candle, an act symbolic of one who remains shut in unto himself. Before the eyes of the congregation that candle was engulfed by dirty, black water which rose up magically in the jar and snuffed out the light. (Of course, when the candle burned up all the oxygen, the vacuum sucked up that which was in the bowl—dirty, black water which Doctor purposely put there for his illustration.)

Doctor was consecrated to his task. In 1935 when their furlough was due, Dr. and Mrs. Jaggard remained on the station so that we could come home before our second baby was born. Again, during the lean years of the war, the Jaggards extended their term of service so that the mission station could be kept staffed. Then they retired in 1944.

We pay tribute to one of the finest missionaries Congo has had, and we are thankful that it was our lot to work with Dr. and Mrs. Jaggard in Africa.

Dr. Jaggard operating in the hospital at Monieka.

Jackman Memorial Hospital . . .

AN instrument is not needed to see the need in India for doctors and nurses, buildings and equipment, to care for India's lame and sick and blind. Disciples of Christ have had medical missions there for many years, but they have had inadequate facilities. Because of gifts through the Crusade for a Christian World, some of the needed construction has been or is being built. Some equipment has been made available.

Jackman Memorial Hospital in Bilaspur is noted for its surgical work and for its training of nurses. In 1923, a class for nurses was begun. Now there is a well-established school in connection with the hospital, with forty students in training.

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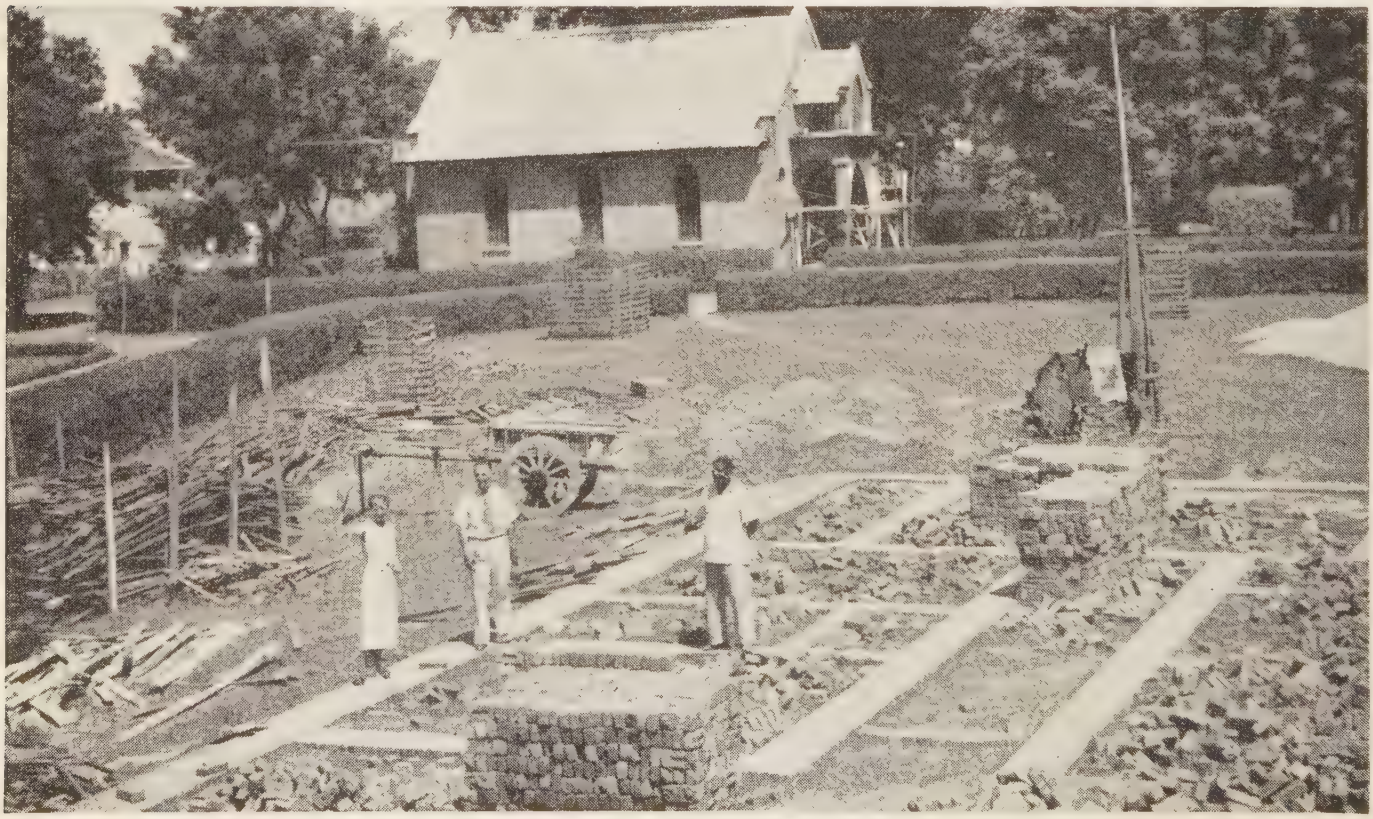
Harshilata is taking her turn at the microscope while the technician explains what she sees. If sufficient funds are made available, and when the classrooms are completed, the Mission hopes to have enough equipment that students will not have to wait their turn. Savitri Lal, next girl in line, is an orphan. After caring for her mother during her last illness, she decided to take up nursing and serve her people.

A new chapel at Bilaspur is completed and can be seen in the background. A building to serve as living quarters for nurses in training at Jackman Memorial Hospital is nearing completion. When the picture below was taken only the foundation of an educational unit was laid. Since then Crusade funds have been sent to India and work has been continued.

Here Ruth Mitchell, director of the nurses training school, is consulting with H. P. Gamboe and R. M. Ali. In addition to his own evangelistic work, Mr. Gamboe, missionary, supervises the building work. Mr. Ali, grounds manager and responsible for keeping physical equipment running, serves as foreman and overseer of the construction work.



Trains Nurses

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When the lesson is pediatric nursing, students are especially fond of "learning by doing." Miss Michell is showing pictures on child development which appear in a publication of the U. S. Children's Bureau. Harshilata and the others are very much interested. The baby which nurse Edna Ghare is holding is one of several abandoned children cared for in the baby ward. These children are later adopted into Christian families.

When the building is completed, classes for the Hindi Post-Graduate Course, sponsored by the Mid-India Board of the Christian Medical Association, will meet here. Shushila Stevens, nurse standing at left, has had the Hindi Post-Graduate Course and is helping with this class in Pediatrics. This course was a new venture in 1945, first of its kind to be conducted in an Indian language. Materials had to be translated into Hindi and copies made.

—Photos by William D. Hall

Indian evangelists assigned to the hospital, and a Bible Woman visit the patients daily, and teach them in the way of Christian living. Mr. Claudius (wearing cap) is an elder in the Bilaspur church and has been an evangelist for many years. In addition to teaching, comforting and praying with the patients, he takes responsibility for daily morning prayers with all non-medical hospital workers, and with all those employed in the construction work, many of whom are non-Christians. There are always many people around the hospital. Members of the family come with the patient and stay until he is released. This creates an opportunity for evangelism. . . . The man playing the harmonium is Shyam Lal, a blind Christian.

Atlantic Christian College
Wilson, North Carolina

IN FEBRUARY Atlantic Christian College sponsored its first Christian Ministers' Retreat on the campus. Speakers for the three-day meeting were Dr. Fred West of the faculty of Atlantic Christian College, and Dr. Robert M. Bell, president of Johnson Bible College, Kimberlin Heights, Tennessee. Dr. West gave a series of Bible lectures and Dr. Bell gave the evening addresses.

The program was planned by the executive committee of the North Carolina Ministers' Association, members of which are B. Eugene Taylor, Durham, chairman, Z. B. T. Cox, Farmville, and Rev. Cecil J. Brown, Dudley.

Christian ministers of South Carolina and Georgia were invited to participate in the retreat. A separate program for ministers' wives was arranged by Mrs. W. Elmore Turner, Washington, N. C.

Bethany College
Bethany, West Virginia

Thirty scholarship awards, totalling twenty-eight thousand dollars, went to the top-ranking students in the annual competitive examinations conducted by the college in six testing centers, March 10 to 17. Fifteen men and fifteen women were chosen on the basis of their examination scores. Ten received twelve hundred dollar scholarships, and twenty received eight hundred dollar awards.

The student congregation at Bethany sponsored a series of Lenten vesper services each Sunday evening beginning February 11. Dr. Harry L. Ice, director of ministerial training at the College, was guest speaker.

Transylvania College
Lexington, Kentucky

An Institute on World Affairs, sponsored jointly by Transylvania College, the Christian churches of Kentucky, the College of the Bible, and The United Christian Missionary Society was held on the campuses of Transylvania College and The College of the Bible in February. Dr. Walter W. Sikes of Indianapolis was director of the Institute. Other leaders included Leo Lania, foreign editor of the *United Nations World,* and Wing-tsit Chan, professor of Chinese culture at Dartmouth College.

National Brotherhood Week was observed at Transylvania College with Rabbi Sidney Ballon of the Ashland Avenue Temple, Lexington, giving the principal address.

Culver-Stockton College
Canton, Missouri

The College Chapel Choir made its annual spring tour during the week of March 11. The trip this year was to St. Louis where the choir sang in eight churches and in ten high schools. The choir is composed of forty young men and women who sing regularly for chapel services under the direction of J. Leslie Pierce, director of the School of Music.

Phillips University
Enid, Oklahoma

New and expanded features of the Summer Session have been announced by Dean Stephen J. England. In units of four weeks each, a student may earn two to four hours of credit; and if the demand continues, another period of four weeks will continue through the latter part of August. Classes are scheduled Tuesday through Friday in order that ministers may take advantage of the courses.

Career Day has been announced for April 18. Last year some fifty-five experienced occupational leaders participated, and over two thousand high school and beginning college students attended.

All classes at the University were dismissed March 16 to 26 in order that students and faculty might participate in the Easter evangelistic enlistment activities. Last year between five hundred and seven hundred additions to churches were reported, and several thousands of dollars received for missionary and benevolent causes. Many faculty members hold meetings during this period each year.

A service of ground-breaking was recently held for one of the two new wings for Clay Hall, women's dormitory. This addition will house fifty girls and will cost about $150,000. It is to be completed by September.

At the close of the first semester, Ezekiel F. Albert and Hope Albert, his wife, earned graduate degrees from Phillips. It is believed that this is the first occasion when husband and wife completed graduate work for the mission field in India. The Alberts are from Jubbulpore, C. P., India, where he is a Christian minister and she is a teacher in the public schools.

The College of the Bible
Lexington, Kentucky

A welcome visitor to the campus of the College of the Bible was Dr. Toyohiko Kagawa, who addressed a special chapel assembly on "Creation—God's Design." He urged students to make their education as broad as possible and to seek to increase their understanding of God by studying science.

After the address Dr. Kagawa spent some time with students and members of the staff and faculty of the college.

Christian College
Columbia, Missouri

A series of events in January, attended by approximately three thousand persons including former students, alumnae, and other friends of the college, focused the attention of the Middle West on Christian College when that institution observed the first phase of its Centennial Year.

A recognition service at First Christian Church on January 14, honoring the living members of families whose earlier men and women helped to found and maintain Christian College, brought many from a distance. Conducted by Dr. C. E. Lemmon, pastor of the church and oldest member in tenure of the college board of trustees, the service honored the early presidents and founders, and the Disciples of Christ with whom the college has been affiliated during its hundred years.

Charter Day, January 18, brought representatives and delegates from approximately one hundred and forty colleges, universities, learned societies and educational

Christian College Day
April 8, 1951

The Commission on Christian Higher Education of the National Council of Churches has designated Sunday, April 8, 1951, as National Christian College Day.

The Day will honor some 800 church colleges across the country. There will be a national hookup over the Columbia Broadcasting System. Dr. Howard Lowry, president of the College of Wooster, will be the speaker. The *Christian Century* will devote one entire issue to the cause; the *Christian Herald* will have special features, as will several other religious journals.

It is hoped that ministers of the Disciples of Christ will give wide publicity to the Day, and that they will use the period following to urge upon the young people in the church the importance of attending a college in which the church has demonstrated an interest in youth by establishing and nurturing a college, or by establishing a teaching or student work foundation on the campus.

organizations. A huge birthday cake was cut to serve nearly a thousand guests that afternoon when the college threw its doors open to the community for an open house.

The second phase of the Centennial Year will be in June when the Centennial Commencement Week exercises will bring more people to the campus, and during which time Jane Froman, a graduate of Christian College, will appear in a concert.

Traveling in a chartered plant, twenty-one students left Columbia February 16 for a ten-day tour of the principal cities of Mexico. The students were accompanied by President and Mrs. J. C. Miller.

Texas Christian University
Fort Worth, Texas

Ministers from Texas, New Mexico, Oklahoma and Louisiana attended the sessions of the annual Ministers' Week in February. Dr. James W. Clarke, minister of the Second Presbyterian Church, St. Louis, was the Wells Lecturer; Dr. Charles Clayton Morrison, retired editor of the *Christian Century*, was the McFadin Lecturer; Professor Glenn C. Routt was the TCU faculty lecturer.

Dr. Clarke delivered four evening sermons in a series on the theme, "The Church in Our Time"; Dr. Morrison gave three lectures on the theme, "The Ecumenical Awakening"; and Professor Routt spoke on "Christian Faith and Human Tragedy."

Christian College of Georgia
Athens, Georgia

Under the direction of Christian College, the Disciple Student Fellowship of the University of Georgia held its first meeting of the winter quarter on January 17 and elected officers. The program for the quarter is a series of addresses on the theme, "As I See Religion." Dean W. W. Wasson is the faculty adviser.

Harrison McMains, minister of First Christian Church, Atlanta, was one of the resource leaders during "Religion in Life Week" at the University.

Two new courses are offered this quarter by Christian College in conjunction with the University. They are "The History of Medieval Christianity," and "The Tasks and Responsibilities of the Undergraduate Student Minister."

Notables Visit Christian College

Senator James W. Fulbright, second from left, was a speaker for the Charter Day Centennial of Christian College, January 18, at Columbia, Mo. Governor Forrest Smith of Missouri, at left, and Dr. J. C. Miller, president of Christian College, listen to Dr. Frederick A. Middlebush, president of the University of Missouri, as he makes a point before participating in the Charter Day ceremonies.

Butler School of Religion
Indianapolis, Indiana

The annual lectureship of the School of Religion was given in connection with the Mid-Winter Retreat of the Indiana Christian Ministers' Association. Ministers of all communions of Indianapolis were invited to attend.

Lectures on missions were given by Dr. M. Searle Bates, for thirty years a professor of history in University of Nanking, China, and now professor of missions at Union Theological Seminary.

Lectures on preaching were given by Dr. Roger T. Nooe, for twenty-five years minister to the Vine Street Church, Nashville, Tennessee.

How to Test an Institution

A RECENT issue of WORLD CALL carried an article on certain unethical schools which called themselves "colleges." The question arises as to how one may determine whether a college is a recognized institution of higher education or a fraud. There are many tests that may be applied. The simplest one is to inquire at the state university of the state in which the college is located as to how they treat the credits of the college under investigation.

Also, there are agencies within each state which pass on the acceptability of the credits of the colleges in the state. Sometimes this is the State Department of Education, and sometimes the State University. By and large these agencies concern themselves only with those schools which are not members of some regional accrediting association.

The third test, therefore, is membership in such an association. It should be pointed out, however, that there are some very good schools which are not members of a regional accrediting association:

If you want to know about a school ask these questions:

Are its credits accepted by the State University?

Is it accredited by the State Department of Education?

Is it a member of or accredited by (1) the Middle States Association of Colleges and Secondary Schools, or (2) The New England Association of Colleges and Secondary Schools, or (3) The Southern Association of Colleges and Secondary Schools, or (4) The North west Association of Secondary Higher Schools, or (5) The North Central Association of Colleges and Secondary Schools, or (6) the Association of American Universities, or (7) the American Association of Theological Schools.

If the answer to only one of these is "yes," you may be reasonably certain that the school is respectable and is doing acceptable work. It is worth the effort of investigation before money and time are lost on something less than quality work.

Annual Meeting
Board of Higher Education

The annual meeting will be held in Indianapolis March 31-April 2. The Commission on Seminaries will meet March 31 in an all-day session.

Sunday morning, April 1, several city churches will have heads of various institutions of higher education as guest speakers. Sunday afternoon the Board's Long Range Planning Committee will be in session and will decide upon the first steps to be taken in the program of expansion of the Board.

The first open session will be held Sunday night when Dr. D. Elton Trueblood of Earlham College will address members and visitors.

April 2 will be given over to the business sessions of the Board and the election of officers for the next fiscal year. Dr. Riley B. Montgomery, president of College of the Bible, Lexington, is currently chairman.

WORLD CALL

Christian Education . . . Then and Now

By O. T. MATTOX*

DURING the years from 1900 to about 1930, the total enrollment of the American Sunday School Movement grew rapidly. This period has often been referred to as the "good old days." These were the days when the International Sunday School Association and state Sunday School Associations were on the march. Such great brotherhood leaders as Herbert Moninger, W. C. Pearce, Walter S. Athearn, Marion Stevenson, and many others assumed real leadership in this movement.

Then Came the Slump

During the decade from 1930 to 1940 there came a definite slump. An unfortunate jealousy on the part of the church toward the Sunday School Movement's prosperity arose. State councils trying to meet needs educationally began to go out of existence and merged with something much weaker than they were. In these merges great armies of laymen were not brought into this new merged situation. Many a clergyman, feeling he had rendered a good service in weakening the Sunday school, awoke a few years later and found his church dying for lack of a live Sunday school to draw from.

As a result of all this shifting of gears, the Protestant Sunday school enrollment slowed down, and actually went down, and many communions suffered a real loss in enrollment. During this period Protestantism launched the United Christian Education Advance. About all it did was to form a cushion to keep us from hitting the bottom quite so hard.

Then from 1940 to 1946 the slump hit low, leveled off and became static. We realize today that the Sunday school is the most practical, available means we have of Christian education for all.

New Signs of Hope

All persons concerned about the moral and religious welfare of the American people will give thanks from the bottom of their hearts that during 1947 to 1950 there were registered real signs of a new advance in Sunday school work. As a result they will redouble their efforts so that additional millions of children, youth and adults will enter our Sunday schools and receive religious education. Surely the church has no more important job before it than the Christian education of children, youth and parents.

During the past three years, for the first time in many decades, the increase in Sunday school enrollment has surpassed the rate of increase in either church membership or our national population. Statistics released by the Department of Research and Survey of the International Council of Religious Education show that in 1947-48, there were 232,672 Sunday schools, 2,406,505 leaders and 24,588,112 pupils. The year 1949 shows 243,454 Sunday schools, 2,454,940 leaders, and 26,438,849 pupils.

Who Gained?

Among the larger Protestant communions in America, according to the same release, the Presbyterians U.S.A. made the largest gain in percentage the past fiscal year. Among the other largest groups the Methodist and Baptist churches followed. It is quite uncomfortable to many to see Disciples of Christ lagging behind. Especially is this true, coming as it does, during the Crusade emphasis on increased attendance.

It was said at the International Convention in Oklahoma City last October that the Southern Baptists and the Roman Catholics are the church builders of this day. Is it true that when a church becomes respectable it loses its urge for expansion? We need to dismount from philosophizing about whether or not the Sunday school is outmoded, and again show a real urge and zeal to get more people into our Sunday schools where we can teach them the way of the Lord.

*Director of Religious Education in Illinois-Wisconsin.

National Emergency Services Are Available

Applicants for the Chaplaincy, ministerial students seeking draft deferment, and Disciples of Christ now in the Chaplaincy, will find the following services available through The International Convention and The United Christian Missionary Society.

Commission on Chaplaincy Endorsement

APPLICANTS for the Chaplaincy in any of the Armed Services must have ecclesiastical endorsement. The International Convention of Disciples of Christ has set up a Commission authorized to pass on the credentials of all applicants for the Chaplaincy in accordance with the rules of the several branches of service.

The members of the Commission are Frederick W. Helfer, Baltimore, Md., *Chairman;* Charles L. Brooks, Indianapolis, Ind.; Hoke S. Dickinson, Cleveland, Ohio; Riley B. Montgomery, Lexington, Ky.; William R. Vivrett, Pittsburgh, Pa.

Carl M. Boyd is serving as Secretary to the Commission. Communications should be sent to him at the office of the Commission: International Convention of Disciples of Christ, 516-519 K of P Building, Indianapolis 4, Indiana.

Committee on Military And Veterans' Services

This Committee, authorized by the International Convention, has been operating under the auspices of The United Christian Missionary Society for several years. It is responsible for Chaplaincy recruitment, service in behalf of Disciple Chaplains, the maintaining of fellowship with Disciple Chaplains, placement of Chaplains in civilian pulpits when they are released from military service. The Committee personnel is as follows:

LeRoy S. Hulan, Hopkinsville, Ky., *Chairman;* Willard M. Wickizer, Indianapolis, Ind., *Executive Secretary;* Theodore R. Leen, Indianapolis, *Associate Executive Secretary;* Carl M. Boyd, Indianapolis, *Field Executive;* Gaines M. Cook, Indianapolis; Chester P. Hensley, Bloomington, Ill.; Frederick W. Helfer, Baltimore, Md.; Forrest L. King, Lexington, Ky.; William H. McKinney, D. Ervin Sheets, and George Oliver Taylor, Indianapolis, Ind.

Address communications to Carl M. Boyd, Secretary of the Committee on Military and Veterans' Services, 222 S. Downey Ave., Indianapolis 7, Ind.

Committee on Draft Deferments

Pursuant to action of the Oklahoma City Convention, October, 1950, a committee has been appointed by the International Convention to certify draft deferments as provided in the Selective Service Act for the exemption or deferment of theological students regularly enrolled in recognized theological seminaries and other institutions for the training of ministers of the gospel; of pre-theological students under certain conditions; and of conscientious objectors and persons preparing for certain types of full-time Christian service other than the Christian ministry.

Local draft boards demand certification of such individuals by a national agency of the communion to which they belong. The Draft Deferment Committee is recognized in behalf of the Disciples of Christ to investigate and certify members of churches of Disciples of Christ who apply for such exemption or deferment in accordance with the above classifications.

The committee personnel is as follows: Benton B. Miller, Indianapolis, Ind., *Chairman;* E. K. Higdon, Ephraim D. Lowe, H. L. Smith, and Charles L. Brooks, Indianapolis, Ind.

Communications should be addressed to James A. Crain, Administrative Secretary of the Committee, 516-519 K of P Building, Indianapolis 4, Ind.

Women and WORLD HIGHWAYS

Sliding Doors: A Review

By GENEVIEVE BROWN

POSSIBLY no woman in Japan occupies a warmer place in the hearts of American Christians than Michi Kawai. Many have been stirred by her messages of Christian faith when she has visited the United States. Many others came to know her through her delightful autobiography, *My Lantern,* published several years ago. She became something of a symbol of Japanese Christian womanhood and of Christian education in Japan.

When the curtain which had dropped down between Japan and America during the war years was lifted, Miss Kawai's friends were thrilled by the word which came regarding the way in which she had borne a courageous, consistent Christian witness in Japan during those years. They were heartened, too, to learn how she had been able to continue, and even expand, her school for girls, Keisen-Jo-Gakuen ("Blessed Fountain School"), in spite of the government's opposition to expansion of schools, and particularly to that of a Christian school which insisted, as Miss Kawai did insist for her school, that its Christian character would not be changed.

Now Miss Kawai has given her English-speaking friends the whole story in *Sliding Doors,** a book printed in Tokyo and recently received in this country. The book brings her earlier autobiography, *My Lantern,* up to date. It is dedicated:

To
my friends of other lands
whose soft touch of understanding and open-mindedness
will readily induce any door of my country to slide
to let them see even our inner chamber,
the real Japanese heart.

Sliding Doors is printed and bound in characteristic Japanese format. Its pages are double, of a thin Japanese paper. The cover is a beige brocaded fabric over paper, with endpapers of attractive design. The book is hand-laced with silk cord in the Japanese manner. It thus becomes a worthy companion to the original edition of *My Lantern.* Sketches for the chapter headings were made by Yoshiko Isshiki, a graduate of Keisen.

Maintaining Christian Fellowship

The book begins with a letter written by Miss Kawai to a Christian friend in China in August, 1937, which she was unable to mail because of the "China Incident." She had been in Shanghai two weeks before, meeting in closest fellowship with Chinese Christians. This fellowship she characterized in her letter as "living Christianity."

"Sometimes our endeavors for peace," she wrote, "our hopes and ideals for God's rule upon earth seem futile and farcical, and our friendship becomes like a flickering flame—so pitiably weak against the mighty storm of fear and hatred. But it shall not and must not be quenched. How can we prevent this? . . . For myself, I am doing my utmost to make it blaze up by telling people around me about you and others whom I met, and the new revelations and inspiration I received in your China. At the same time, we Japanese must be more penitent, humbly kneeling before God with contrite hearts. . . . This generation in the fighting lands may largely be wiped out by wars, but God the Creator desires not the annihilation of either China or Japan, and the 'remnants' together with the next and the next generation will be allowed to witness the dawn of 'a new heaven and a new earth.'"

Miss Kawai tells of the visit to America of the nine Japanese Christians sent by The Church of Christ in Japan to seek with Christians in America ways by which the war clouds threatening the two countries might be dissipated, and to cement the bond of Christian fellowship that it might be maintained, whatever happened in the political world. It was during this visit that Mills College in California honored Miss Kawai with the degree of Doctor of Humane Science, which, she says modestly, was accepted as "a gesture of good will to Japan," not as an honor to herself. This honor Mills College had bestowed upon only two other women: Eve Curie and Maude Royden.

The War Years

The war came. In the next months and years Michi Kawai, the Christian, principal of a Christian school, experienced repeated police questioning, was put on the "black list" as one whose "writing had a pernicious influence," and was harassed in numerous ways by the military. In spite of annoyances and intimidations, she not only continued the work at Keisen with its usual Christian teaching and activities, but she dared to venture in the direction of a dream of years—the establishing of a horticultural college for girls.

The success of this enterprise, the overcoming of official opposition, the securing of necessary funds in the face of a stringent war economy, form a stirring chapter in the career of this intrepid leader. Miss Kawai disclaims an entirely altruistic spirit in this undertaking, saying that it was this pioneering work for a constructive end which enabled her to keep her sanity during the years when destruction was the order of the day everywhere about her.

It was at the time the application for permission to begin the new college was being considered by the authorities that Miss Kawai made what was perhaps her most courageous stand for her Christian faith. Time and again authorities insisted that the phrase "according to the faith of Christianity" be deleted from the statement of purpose of the new institution. Firmly Miss Kawai refused. "I possess nothing," she said, "no money, no property, no prestige, no scholarship. I am not a woman of intellectual excellence, nor a personality of penetrating insight; but a plain, humble woman who wants to serve this country by giving my sole heirloom—the best I have—to the rising generation, which will be, I trust, far superior to ours. That treasure is my Christian faith." And she adds, "In my heart I prayed the prayer of Luther, 'Here I stand, God help me.'"

Finally the officials suggested a wording of the statement which included the phrase "founded on Christian principles" in such a way that, says Miss Kawai, was far better than the original! So the first horticultural college for girls in Japan, if not in the entire Orient, was established.

The story of the drafting of her students to work in war factories, the accounts of Keisen girls witnessing to their Christian faith in difficult situations, the message of Miss Kawai herself in the Christian broadcast from Japan in 1945, a few months before the surrender, picture vividly both dark and bright sides of the war years.

Chapters follow on the surrender and the early occupation; the visit of the four American churchmen in the fall of 1945 and of other international visitors later; the blessed arrival of gifts of food and clothing bespeaking fellowship and friendship of American friends; and the further growth of Keisen.

International Friendship and Peace

Sliding Doors concludes with an appealing chapter on "International Pasture of Friendship," stressing the need for a friendly understanding among the peoples of the earth. It is the purpose of Keisen to give its students those experiences which will develop understanding and appreciation of other peoples. Only on such friendship, Miss Kawai believes, can a lasting, durable peace be constructed.

In the foreword the author speaks of her feeling of obligation "to let my friends know that my little candle, though flickered and fluttered by the war-storm, is still burning to guide in its feeble capacity people wandering in the dark maze of life into the presence of the One who is the Light of the World." *Sliding Doors* reveals no flickering candle, but it does reveal a steady light of Christian leadership. Michi Kawai is one of God's great women, frail in body perhaps, but stalwart in faith and courage and hope.

*May be ordered from The United Christian Missionary Society, Indianapolis 7, Ind., $2.00.

For Adult Mission Study

Theme: *Disciples of Christ in the Philippines*

A Visit to Luzon

May

Let Us Linger Awhile

IN the month of May when we on this side of the Pacific are emphasizing the Christian family and making determined efforts to increase the Christian quality of our own homes, it will be of interest to look back to December 1 to 7 in the Philippines when family week was observed there. The entire nation was called upon to glorify the family. Here is the English version of the Christian's prayer for the Philippine family week. We can make it our own:

Our Heavenly Father, the loving Father of all mankind, we thank thee that we are one family in Christ. We thank thee for our homes. Guide and direct us in all our plans for the observance of Family Week. Help us in the projects we undertake for family welfare in 1951, so that all of our families may become spiritually and physically healthy and strong and truly Christian in daily living. In the name of Christ, our eldest brother, we pray.

The 1950 Family Week was the third annual observance. In churches on Family Sunday, which fell on December 3, special offerings were received to go to the promotion of home and family life work of the Philippine Federation of Christian Churches. In the mimeographed material prepared by the Federation for the 1950 observance, among other things was this suggestion for Family Sunday, a simple but meaningful prayer song to be used to the tune of the familiar chorus, "Into My Heart." The recommendation was that the children of the congregation first sing together softly, then the parents, then the entire congregation. (This chorus could be used equally well by families at worship in the home.)

Into our homes,
Into our homes,
Come into our homes, Lord Jesus.
Come in today,
Come in to stay,
Come into our homes, Lord Jesus.

Families here may like to try a stanza from "We Sing of Homes," a hymn by Carol Dewey, a former Methodist missionary to North China who is now rendering effective service in the Philippines. It can be sung to the tune "Finlandia," familiarly used with the hymn, "We Would Be Building."

We sing of homes, the hope of our dear nation,
*Of nipa hut, of small barong barong,**
Of cottage fair and mansion overtow'ring—
They all have sorrow and they all have song.
What matter size, the outward look or pattern,
If love dwells there and family ties are strong.

China Missionaries Aid in Plans for the Philippines

The uprooting of China missionaries in the postwar years has brought sorrow to many of their former colleagues, but some of them have been able to render much needed service in other places. Carol Dewey's service has been referred to. In the December 3, 1950, issue of *This Week*, the Sunday magazine of *The Manila Chronicle*, three beautifully illustrated pages were given over to Family Week. One of them pictured the Family Workshop, a group making plans for Family Week. In that picture four missionaries were meeting with prominent Filipino leaders. Who were the missionaries? Our own Mr. and Mrs. Allen Huber, and two displaced China missionaries.

A Silly Round to Sing

Would you like a silly round to sing at home or while waiting for a group to arrive? Here is one Harvey and May Lord used with the young people in Northern Luzon. The tune used is that of the familiar "Old Chairs to Mend." One pronunciation key is that *pay* rhymes with *eye*. The meaning is in italics.

Tinapay napudut pay,
Bread still warm
Popsickle sagni nickel,
Popsickle only a nickel
Salapuso a naimas.
Candy delicious.

*And have you wondered what barong barong means in Mrs. Dewey's song? Mrs. Juliana Banda says the barong barong is a kind of dwelling or shelter made out of canvas from the tents spared by the GI's. The canvas forms the roof and walls. The posts are of surplus wood materials "also spared by the kind hearted American soldiers." Floors are of surplus wood also. Windows and small doors are of canvas. The barong barong has only one room. There people eat, sleep, live.

For 147 days 380 children and adults received a cup of milk daily. The powdered milk was a gift from Church World Service. This church and community improvement project of the Makati Christian Church resulted in pounds gained by the children and marked improvement in health generally.

(RNS Photo)

Ambassador at Your Door?

UNOFFICIAL ambassadors, 30,000 of them, are with us. Some are residing in your state. There may be one or more in your community.

Students from abroad they are who are attending about 1,100 colleges and universities of the United States. They come from well over one hundred lands.

Ambassador each one will be. Students coming to our land for study are carefully selected and highly screened. It is a hand-picked group that is given the privilege of coming to the chosen land, the educational center of the world. When they complete the course they will return to their native lands, a chosen few, to stand out as leaders and teachers of their people. In every sense they are unofficial ambassadors. Within our reach are these thousands of future world leaders. We are in the heart of the greatest migration of students since the Middle Ages.

Just Lectures and Labs?

Almost limitless is the opportunity to build international understanding and friendship. Here is a challenge to lay the foundations of peace. To do this, Americans must show visitors the real America. They must permit them to see the heart of the church. The students need more than the lecture hall, the library, and the laboratory. Sometimes one will confide that he came not only to get "know-how," but to learn more about Christianity. Although most are studying science or technology, we cheat them and ourselves if we do not reveal to them the best in our culture and give them opportunities to reveal themselves to us.

Homes and churches should assume a larger part in helping to integrate our visitors. We are told that most homes entertaining students from abroad are middle class or above, as far as income is concerned. If families in the income bracket just lower open their homes freely, students will have a better balanced picture of people and homes.

Meet the Dishpan

"We shall be happy for you to have Sunday dinner with us!" Sunday dinner in a home is better than no invitation at all. But those who know students best advise us to invite them for a stay which will permit them to feel quite at home, perhaps for a week-end. Take your guest shopping. Offer him a turn at the dishpan.

Don't fence him in. Help him with excursions into community life. Invite into the home people who will interest him. If he is majoring in education, invite the superintendent of schools or a school principal or teacher. If he is studying soil conservation or another subject related to agriculture, take him to visit the farm of a relative or friend. Or arrange for him to visit a meeting of Future Farmers of America or of a 4-H Club.

Accusation is made that we exhibit finished products to our visitors and do not let them see or experience the behind-the-scenes planning that produces the program, the activity, or product. Invite your guest to a planning meeting or training class. Let him see the little wheels that run the big wheels of our democracy.

"Today Is Sunday"

Take your guest to church. About one half of our guests are already Christians of various communions. If he attends a youth group give him an opportunity to form an acquaintance with various members and to converse informally. Unless he is known to be a speaker of ability, perhaps he should never be called upon to make a formal speech. Ask a guest to talk about Christian missions in his country only when previous conversation has assured you that he is acquainted with the nature and purpose of the work.

Picnics are high in favor with our visitors. Invite your house guest to the Saturday afternoon jaunt. Take him to fellowship night at your church, or a youth party with folk games.

A Stockpile of Friendship

"A stockpile of friendship is more powerful for peace than is a stockpile of bombs," it has been said. Every personal friendship is a bond which ties country and country together and increases the basis for world peace.

Conditions in our country do much to form the attitudes of many students. The story of a boy from Africa illustrates the reason that many visiting students question our sincerity when we step forward as champions of liberty for the world.

"Twenty-four years ago a baby boy was born in Liberia. While he was still in the cradle his parents planned to send him to the United States to study. As a boy he read everything he could get his hands on concerning the United States. He lived for the day when he would sail for America. Then one day the dream came true. He landed on American soil. We did not know of his coming. The first night . . . he walked the streets all night long. Not a single hotel would take him in; the color of his skin was wrong.

"Sitting before my desk, he says: 'There are two things I will do while I am in your country: I will study hard so that I can get out of here. And I will give careful attention to the pigmentation of the skins of people I must contact, so that I will not be insulted again. I do not hate the American people, for I am a Christian and I hope I am incapable of hate. But I . . . thoroughly dislike, not one or two of you, but all of you, and I am awaiting the day when I can get out of here.' " *

By using our influence on the side of fairness to all citizens we help build a society which will send our visitors home with more respect for our religion and democracy.

For forty years The Committee on Friendly Relations Among Foreign Students, 291 Broadway, New York 7, has worked toward making the acquaintance of visitors and foreign students mutually profitable. (Write them for guidance.) The organization contacts students before they leave the homeland. The correspondence gives them a sense of security. When the student arrives, he is met; staff or volunteer workers cover every port of entry. A threshold orientation course follows to prepare the newcomers to understand Americans better and make more of their opportunities here. When the student reaches the town or city in which his school is located, he is met and welcomed. A counselor acts as an ever available friend. About 9,000 volunteer workers, trained by the committee, help with this wide-spread program. It coordinates and guides the work of churches and other organizations.

It is impossible to estimate the good will which has been built by Americans who care and who have acted cooperatively and effectively. The work has spotlighted the good will present in the hearts of many Americans. One foreign student remarked that in America there is an "enlightening aristocracy of the people who care." Another remarked that the bond of love between peoples is the only way to peace. Many realize that peace will come not in the roar of bombs but wrapped up in persons.

—MARETA SMOOT

Chi Rho Fellowship, Christian Youth Fellowship, and "The Philippines"

As the basic materials for your Sunday Evening Groups, I-Tri's, and Circles, you are following the second sessions of the units on the Philippines in P.M. PACK No. 4† and FELLOWSHIP.†

See detailed suggestions for session plans for your second program on the Philippines in *Christian Youth Fellowship Studies the Near East and the Philippines* and *Chi Rho Fellowship Studies the Near East and the Philippines*. One copy of each free on request from The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Ind.

†Order from the Christian Board of Publication, 2700 Pine Blvd., St. Louis 3, Mo.

*From "Missions at Our Door," by J. Benjamin Schomoker, **Christian World Facts, 1950.**

Echoes From Everywhere

A Note From Murad Scott

For four months Murad M. Scott has been serving a little church about six miles from Bilaspur. The church has thirty members. They are poor people, most of them peons, coolies and laborers. They attend church services regularly and take much interest in it. Mr. Scott serves the church on a volunteer basis. He helps to conduct the Sunday services. He hoped that at Christmas time he could distribute Indian sweets and used clothing.

Upon his return to India after completion of graduate study at Texas Christian University in 1949, Mr. Scott became the evangelist in the Bilaspur area. Interested friends in the States presented him with a Jeep which he is finding quite useful in his preaching work. Sometimes he needs to travel considerable distances.

Mrs. Scott is president of the women's group in the Bilaspur church. She also has a family of four children to care for.

Citizenship Classes Popular at M. C. I.

Aliens of Mexican descent are in the minority and the number diminishes year by year. Recently there has been a greater demand for citizenship classes at the Mexican Christian Institute, San Antonio, Texas.

Four classes were held last year: three in English and one in Spanish. This year there are six classes. Aliens who are fifty years of age and over, and who have lived in the United States for twenty years are given the privilege of taking the examination in Spanish. They must know some English, however.

The Institute is trying to build up its service to adults so that all age groups may be served better.

Young people who show interest in community work are encouraged to do volunteer work at the Institute for a year. If they show promise for this type of work, an effort is made to keep them on as part-time workers until they are ready to go into professional social work.

—E. G. Luna

Doings on the Hazel Green Campus

Hazel Green, Kentucky, community has rejoiced greatly in the remarkable recovery of Dr. Blood. He is seeing patients again. Miss Faith Gorrell is our nurse. It is a comfortable feeling to have a doctor and nurse just across the way!

The Christian Women's Fellowship of the Hazel Green church gave a play in the Academy auditorium on February 8. The play, "Travelin'," tells the story of immigrants. An offering for Christian missions was taken.

Miss Patty Kuhn, itinerate recreation director of the Council of Southern Mountain Workers, was on the campus February 3-17. While here, she visited rural schools in the surrounding area.

An outstanding event of the year was a voice concert given in the chapel by Goebel Gibson and Miss Billy Rhoda Mattingly. Both of these young artists are natives of the Kentucky mountains. A goodly audience of students and people from the county was extremely receptive and appreciative.

Charles Edward Cecil and Miss Betty Norris of Ashland, Kentucky, were married during the Christmas holidays. Cecil is a former Academy student and is now a teacher here.

"Dug Out"—room literally dug out in the basement of the administrative building—is one of the most popular places on the campus. Here students and staff may buy cold drinks, candy, cakes, pencils, tablets, and the like.

—*Hazel Green Academy News Items*

Free Expression Needs Cultivation

Thus far (January 11) the winter has not been too, too cold. We are so grateful for the heat we have in our home, but there still is no heat in our school. We teach in unheated classrooms. The students are cold but they study hard and are eager to learn. It is amazing what one can endure.

One thing we have noticed in teaching these young folks is that they are good in textbook work, but not so good in free discussions. The first time we asked for personal opinions and a simple discussion, the youths were almost afraid to express themselves. They were not accustomed to free discussions. They have been told everything with little opportunity for free thinking. It is wonderful to know that these youth do think and think seriously. They love to talk things over if someone can guide them and encourage them to express themselves.

There is great hope that these young men will become the most promising youths for outstanding leadership for this nation. Christian education and guidance is a vital means to this end.

—Aigi and Kiyo Kamikawa
Tokyo, Japan

Manila Welcomes Two Visitors

Two recent visitors to the Philippines did us all good and left beautiful memories. The first was Marguerite Harmon Bro and her son Andrew who stopped over for a day on their way to Indonesia where Mr. Bro serves as cultural attache of the American Embassy. The Bros served a term in China as missionaries of Disciples of Christ churches.

Mrs. Bro spoke at the Union Theological Seminary in Manila on "Dusting Our Harps." She told of a little girl who wanted a harp but her family could not afford it. One day the mother looked in the living room to see how her daughter was getting along with the dusting. She saw the girl put the finishing touches on the other furniture in the room, and then she walked over by the window where there was no furniture and began dusting her imaginary harp. Well, the little girl got her harp and became one of the skilled harpists of her state.

Mrs. Bro said that over and over in life she herself had dusted her harp and found that it usually became a reality if she prayerfully persisted. I translated the talk into Tagalog and used it in a sermon the following Sunday. If an idea is great it can be understood in any language.

The second visitor was Miss Muriel Lester of Kingsley Hall, London. She has traveled widely in the interest of peace and brotherhood. Some fifty missionaries and nationals spent a day with her in meditation, prayer and praise. Miss Lester's spirit is radiant, and some of us found in this day of golden silence, beautiful thoughts and meaningful prayer—a new appreciation of what heaven may be like.

—Allen R. Huber

Indian Non-Christian Thanks World Call

T. R. Bahl, Advocate, Allahabad High Court, India, wrote an article for the *Indian Witness*, August 3, 1950, issue. The editor of World Call made comment in the October, 1950, issue on Mr. Bahl's plea. Through the courtesy of Miss Ann Mullin, Disciple missionary at Damoh, India, Mr. Bahl, a non-Christian, received a copy of World Call. He read that editorial and wrote Miss Mullin a letter expressing his appreciation:

"I am indeed extremely grateful to you for sending me a copy of the October issue of World Call. I am also grateful to the editor for having made such a nice comment on my humble article in the *Indian Witness*, and for having appealed to the Americans to help India by feeding hungry mouths of poor Indians to divert their attention and inclinations from communism at this critical stage. If they get their bread today, they will not care to look forward to tomorrow's promised paradise of Communists which may, after all, prove quite a mirage.

"World Call has indeed rendered a great service to India by such a good and well-intentioned comment on my article and I am grateful for this exhibition of the true spirit of Christ. The editorial proved the assertion of my article that the spirit of the Christian missionaries of U.S.A. can create peaceful conditions in the world."

Campers Hold A Reunion

We entertained many guests at the time of the Japanese New Year. Entertaining is the custom here. Students and faculty members of our schools came, as well as many other friends.

Part of my celebration was at a reunion of the students from the International Work Camp which I attended last summer. We returned to the Cooperative Farm for the reunion and built swings, see-saws, and a large sandbox for the children there.

We remained overnight in a Japanese

(*Continued on page* 46)

Missionary Worship Service

Theme: *Where the Spirit of the Lord Is*

MAY

The Glorious Liberty of the Children of God

OPENING THOUGHT: Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

—James 1:12

HYMN: "Spirit of God, Descend Upon My Heart" *(Christian Worship: A Hymnal,* 272) (Use at least stanzas 1, 4, and 5.)

SCRIPTURE: For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. . . . I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility not of its own will but by the will of him who subjected it in hope, because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. . . . We know that in everything God works for good with those who love him, who are called according to his purpose.

—Romans 8:14-15; 18-21; 28

MEDITATION: We can have no true liberty as individuals except as we find it in the liberty of all mankind. How often we say we must be free or die and then proceed to do and say enslaving things. We involve ourselves in conflicts which cripple and control us as with an iron hand. May I quote from Manuel L. Carreon, a Filipino educator:

"Psychologists tell us the fighting instinct can and should be redirected by disuse, by substitution, or by sublimation. We may well direct our fight, not against one another or our own fellowship, but against disease, ignorance, graft, and corruption, or even against that other than our own better self."

Instead of stressing the victories of war and conflict, why do we not stress the humiliation of defeat, the ravages and ruins of war, the misery of non-combatants, the heavy casualties? The liberty of the children of God will find fruition when

"We wage the holy war of Christ;
We fight to make men free."

Life is very much worth living as long as men are free to think and act. That is the freedom we covet for all people everywhere.

In July of 1950, Mr. and Mrs. Hallam Shorrock, Disciple missionaries, went to Osaka, Japan, to direct the International Work Camp there. Sharing in the camp for four weeks of life and work together were one Korean, one Filipino, some Japanese students, and a few young American missionaries. Those young people did hard physical work together. On Sundays they went as caravan teams to churches. On certain occasions they held Christian Youth Evenings in Kobe, Osaka, Kyoto. They enjoyed the fine comradeship of fellow Christians—the freedom and ease of working and thinking with kindred spirits. Kim-san, a Korean boy whose family lived in Seoul, wrote these words at the close of the work camp:

"So tired! Dragging my weary feet,
I went up to the roof of the church.
In the beautiful summer sky of Osaka
the north star was twinkling,
The swan was flying along, chasing after
the milky way:
Down in the southern sky, where the
scorpion was,
I gazed and gazed.
How I longed after that southern sky,
Where the dear faces of brothers and
sisters
Were shining under the stars!
With whispering voice, I called Thy
name,
O Lord.
In the days of suffering,
In the days of worry,
Thy name has encouraged me.
With bright hope today
Thou kindlest new fire into my tired
being."

PRAYER: We call Thy name, O Lord. In these days of suffering, in these days of worry, we find encouragement in thy name. In thy presence there is peace. At thy right hand there is power. In thy love there is fullness of joy. We pray that we may possess the peace and power and joy which thou art ready to impart to us. Lift us above the low level of our commonplace living. In a new vision of thyself may we be made free in a new and larger sense. Help us to be better and to do better, and unto thy name we will give our praise. Through Jesus Christ our Lord. Amen.

OFFERTORY SENTENCES:

Where'er a single slave doth pine,
Where'er one man may help another—
Thank God for such a birthright,
brother—
That spot of earth is thine and mine!
There is the true man's birthplace grand,
His is a world-wide fatherland!

—James Russell Lowell

Let us give thoughtfully, prayerfully, generously, that the body of Christian believers may be blessed and strengthened in all lands where we work in Christ's name.

OFFERTORY PRAYER: May the gifts we have brought be used in kindling new fires in tired beings around the world, in lighting fires in cold or discouraged hearts. Amen.

MISSIONARY BENEDICTION

—LOIS ANNA ELY

In Memoriam

Miss Flora B. White, January 17, 1951, McKeesport, Pa. Faithful and beloved member of the Christian church. Her interest in missions was an inspiration to all. Vice-president of missionary society at time of death.

Mrs. A. A. Alderfer, January 6, 1951, Lebanon, Oregon. Until three years ago, she lived most of her life in Topeka, Kansas, and was active in First Christian Church. First president of the Council of Church Women in Topeka, and held positions on the state board of the women's society. She tithed her modest income.

Mrs. Geneva May Mills, December 22, 1950, Waitsburg, Wash. Faithful member of the Christian church for nearly 36 years. She served as an officer in the missionary society of her home church.

Mrs. Helen Belle Thomas, July 17, 1950, Bellingham, Wash. Faithful member of the church, women's groups, and a tireless worker in the Bible school since 1911. For 38 years she was enrollment secretary in church and school.

Mrs. Cecilia Crabtree, February 1, 1951, Pontiac, Ill. Wife of a retired Christian minister. She was active in the Christian Women's Fellowship. Her cheerful smile and spoken appreciation will long be remembered.

Mrs. William Gossman, December 16, 1950, Verdon, Nebr. Faithful and beloved member of Christian church and missionary society. She and her husband came to Verdon from Humboldt three years ago. Her husband preceded her in death just two and a half months. They have four sons and one daughter.

Mrs. Lowry Lewis, February 15, 1951, Crestwood, Ky. Lifelong member of Christian church and missionary society. A Sunday school teacher for 35 years, and Ladies Aid president, 30 years. She was a faithful and influential church worker.

Mrs. Elfa Kerr, February 6, 1951, Hickman Mills, Mo. Treasurer and finance chairman in Women's Council. She was an active member the past three years and endeared herself to all by her cheerful disposition and untiring efforts.

Mrs. Susannah Watt, January 30, 1951, Henderson, Texas. Charter member of First Christian Church organized in 1915. She served the church faithfully and well. Was active in the Sunday school, Women's Council, and was president of the Federated Societies of Church Women in Henderson.

Miss Mary Campbell, November 6, 1950, Carthage, Mo. Member of First Christian Church for 50 years, and secretary of the Sunday school 25 years. She was secretary of the Women's Council for ten years. Her whole life was devoted to her church.

HIRAM W. Elliott, widely known churchman, died at his home in Kansas City, Feb. 22. He was president of the Hiram Elliott Construction Co., which has built many churches and commercial structures in the Kansas City area since 1929. Before forming his own company, he supervised the construction of Union Station.

Mr. Elliott was a member and trustee of the Oak Park Christian Church, a trustee of The United Christian Missionary Society and the Christian Church Commission of Kansas City. Through the latter organization he helped to establish the Mexican Christian Mission. He was active in many other civic groups.

He is survived by the widow; three sons, Robert W., Edwin A., and Raymond H.; and one daughter, Mrs. W. C. Bedford, of Columbia, Mo.

Because of his life-long interest in missionary enterprise, the family requested that all memorials to Mr. Elliott be contributions to Mexican Christian Mission.

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Miss Katherine Schutze, national director of business and professional women in the department of missionary organization of The United Christian Missionary Society, has announced that the department will sponsor two educational vacation tours in the summer of 1951. A tour of Mexico similar to the one of last year is scheduled June 16-July 6. Another to Hazel Green, Ky., Jamaica and Puerto Rico is being planned for late summer.

Information is available upon request from the Department of Missionary Organization, 222 S. Downey Ave., Indianapolis 7, Ind.

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Willard M. Wickizer, chairman of the division of home missions of The United Christian Missionary Society, left New York Feb. 16 for a three-month tour which will include visits in churches and mission stations in Europe, Africa and Australia.

Dr. Wickizer will visit the World Council of Churches offices in Geneva, Switzerland, and the Congo Mission stations before going on to Australia and New Zealand. He will speak there in churches and conventions and will visit the Bible College, Glen Leath, Dunedin, New Zealand, in May. He expects to return to the United States May 27.

———

An exploratory conference on Trends in Church Organization and their implications for Christian education was held in Sycamore, Ill., at the Bishop McLaren Foundation Feb. 27-Mar. 1. The conference brought together lay people and some members of the staff of The United Christian Missionary Society. The findings of this conference will be presented to the field staff meeting of the division of Christian education Mar. 27-April 3, which meets in Sycamore.

———

Charles L. Brooks, national director of church development and ministerial services with The United Christian Missionary Society, returned Mar. 3 from Honolulu, where he spent February in helping the two Honolulu churches in the development of leadership. Each year a staff member of the United Society is sent to Honolulu so that churches there may have closer contact with the international program of Disciples of Christ.

———

Archie Mackey, formerly director of field work with A Crusade for a Christian World, began his work as pastor of the First Christian Church of Hammond, Ind., Mar. 1. His family has been living in Hammond since January. Mr. Mackey will still be available in the Crusade program when his service is needed.

———

The annual board meeting of the directors of Mexican Christian Institute, Feb. 8 in San Antonio, Tex., named Harry H. Rogers of that city chairman for the coming year. Other officers elected are J. B. Norton, vice-chairman; Mrs. Doris Griffith, secretary; Miss Thelma Buhmiller, treasurer; and E. G. Luna, executive secretary.

New board members are W. Earl Waldrop, Harry Owens, C. J. Hunter, R. H. Williams, Mrs. Oakley Yantis, David Brown and Miss La Verne Greeson. They will serve with the following re-elected members: W. M. King, Miss Lucy Banks, Dr. Charles Burrows, W. H. Woodward, Mrs. L. A. Nordan, Joe Fred Sumner, Ralph Cardenas, Dr. Daniel Saenz, Dr. W. W. Ward, Mrs. Jewel Wallace and Mrs. E. D. Cardiel.

Missionary Register

Departing for the Field:

Alton L. Harris sailed Mar. 21 for the Belgian Congo after regular furlough in the States. Mrs. Harris will follow shortly.

Mr. and Mrs. Ned Roberts will sail for Belgium in April, where they will study before their return to the Congo.

———

Arriving from the Field:

Mr. and Mrs. Keith Hall and Mr. and Mrs. Herman Reynolds will arrive in the States in April on regular furlough from India.

Miss Pauline Starn and Miss Lyrel Teagarden sailed Feb. 5 on their return from the China Mission. Miss Verla Elliott, Miss Wenona Wilkinson, and Dr. and Mrs. Lewis S. C. Smythe sailed from Hong Kong Feb. 28. Mr. and Mrs. James McCallum sailed Mar. 28. All have been serving in the China Mission.

———

Publicity from the department of social welfare of The United Christian Missionary Society on materials for Freedom and Democracy Sunday was released Mar. 5. Materials will be ready for distribution from 222 S. Downey Avenue, Indianapolis, Ind., after May 1.

———

A son, Jonathan Mark, was born to Mr. and Mrs. Delbert Vern Troxell of Liston, Ind., Feb. 5. The parents are preparing as missionary candidates for the Japan Mission. Mrs. Troxell is the daughter of Mr. and Mrs. K. C. Hendricks, missionaries to Japan.

———

Miss Mildred Louise Durrett and Patrick Landon Dinnin were married in the Highland Heights Christian Church in Wichita Falls, Tex., Mar. 17. Miss Durrett was a recent short-term missionary with The United Christian Missionary Society to Puerto Rico.

———

A daughter, Sherrell Ann, was born to Mr. and Mrs. L. N. Testerman in Enid, Okla., Jan. 9. The parents are missionary candidates and hope to do medical work in the foreign field.

———

Mr. and Mrs. C. Manly Morton retired Feb. 28 as missionaries to Latin America with The United Christian Missionary Society. The Mortons began their missionary service in Argentina in 1916, and served also in Paraguay and Puerto Rico before returning in 1948 to the United States.

Recently Mr. Morton has been field representative for A Crusade for a Christian World. Mr. and Mrs. Morton will make their home in Fort Lauderdale, Fla., and will be on call to do special field work for the United Society.

———

Mexican Christian Institute, San Antonio, Tex., conducted its third annual doll show Feb. 10. More than 80 youngsters from 5 to 10 years old entered dolls in many class groups—unusual, beautiful, small, foreign and others. The show was under the direction of Miss Janie Simpson, director of kin-

(*Continued on page* 46)

Life in Tokyo Brings Interesting Contacts

By GRACE P. HENDRICKS*

AFTER only ten months away from Japan last year I was amazed at the changes here in Tokyo upon my return. There is a greater supply of the necessities of life. Better food is available at fairly reasonable prices. Clothing and household supplies are plentiful, but still are extremely expensive. The department stores are full of many tempting things, even to Japanese-made electric refrigerators, but prices are quite staggering. Whether the people go to buy or merely to look, they crowd these places. It is encouraging to see them, on the whole, showing a better sense of well-being.

A joint meeting of the boards of directors of our two schools in Tokyo was held only five days after we landed. Many plans were discussed for closer cooperation between the two institutions, and improvements of many kinds were talked over.

Then came a visit to Jewel Pool Garden, the orphanage, where we were pleased to see decided growth, not only in the babies but in the buildings and in the plans for the future of the institution.

The summer meeting of the Fellowship of Missionaries was encouraging. Its program was based on various aspects of the work of evangelism, with reports of the many interesting types of work being done. Almost every report closed with the statement that Christian forces have made a beginning, and in every type of work opportunities are almost boundless.

Margaret K. Long Girls' School began the school year with a retreat for the faculty which lasted a day and a half. It was held at the youth center, owned and operated by the United Church, whose buildings were begun by one group of the International Work Campers in 1949.

Each department of the school outlined its plans for the year's work. There was much free discussion of special problems. I especially remember this occasion for the fine spirit of fellowship among those forty or more teachers, and for the deep Christian devotion that was so pronounced through it all. First and foremost in importance is the spreading of the spirit of Christ among the students. "We are workers together with God" was the text used by Principal Oda for the opening meditations which set a high level of devotion that was maintained throughout the retreat. The same spirit is evident in Sei Gakuin.

Many women's groups of our churches have asked me to speak. The request is always the same: "Tell us what the women's societies of America are doing." I have ample opportunity to tell about Christian Women's Fellowship, and have been encouraged to see certain groups here make plans to adapt some of the ideas to their own work.

Each minister's wife received a quilt top made by the women's societies of the Northwest. The story of the gifts has made a great impression on the women here. They say, "Sometimes we have said we can do nothing because we have no materials, but these women have taken small things and made something very pretty. We must think more about what we can do with the little that we do have to spare."

Also they say, "Those women put much loving work into this token of Christian friendship. We must not only be grateful to them, but we must try to follow their example and show our friendliness to some who especially need our help."

School and kindergarten activities keep me very busy. It is touching and heartwarming to see the eagerness with which the kindergarten mothers cooperate with every activity we have. They attend monthly meetings of the Mothers' Club and show such sincere desire to do all they can to further the development of their children. They provide many material necessities for the work, and are always most helpful in every special project. Our great regret is that we do not have more time to cultivate closer personal relationships and to do more effective personal evangelism in these homes.

Life here in Tokyo is a constant series of interesting contacts, often developing into unexpected opportunities for service and Christian influence. We continue to thank God for a fascinating job and to pray for his guidance in the use of time and strength.

*Disciple missionary under The United Christian Missionary Society.

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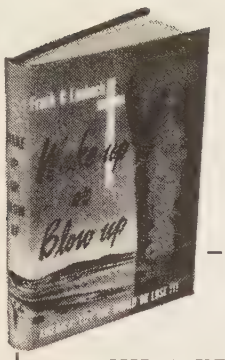

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In the main stream of Brotherhood activities.

Leadership of C. M. Ross Receives Recognition

CHARLES Marion Ross, at the annual meeting in February at Columbus, Ohio, completed a six-year term as chairman of the Committee on Church School Administration of the International Council of Religious Education, now the Commission on General Christian Education of the National Council of Churches of Christ in U.S.A. Mr. Ross is national director of Educational Administration in the department of religious education of The United Christian Missionary Society.

As a record of a few of the accomplishments brought about under the capable leadership of Mr. Ross, and in order to express to him the appreciation of his associates in the Committee on Church School Administration, and in the Commission on Educational Program, a memorandum was adopted and addressed to the executive committee of the Commission on General Christian Education. The memorandum reads in part as follows:

"Throughout his term, Charles Marion Ross has been a gracious presiding officer. He always discharged his responsibilities in a spirit of democratic leadership that brought out the best thinking of the group, while at the same time leading the committee to definite action.

"Among the accomplishments of C.C.S.A. during Mr. Ross' term of office were the issuing of a number of publications. Some of the more significant ones were *The Church School and Parish House Building, Increasing Attendance,* and *The Local Church Board of Christian Education.* The committee is at present working on a revision of the basic book on organization and administration in the local church, familiarly known as Book Six. Another important development has been the closer relationship of denominational and interdenominational work with local directors of Christian education.

"It is typical of his spirit that the one whom we desire to honor will retire to the ranks as a member of C.C.S.A., accepting responsibility in sharing the work of the committee under the leadership of his successor. For wise leadership, hard work, and generosity of time, we are indeed grateful and express our thanks to Charles Marion Ross."

Book Chat

(*Continued from page* 18)

Despite this there are passages of fine insight in this book on modern literature and some original material which this reader had never seen before. One is the picture of the aged ex-president, John Quincy Adams, making a speech on the Bible from the rostrum of the House of Representatives in Washington, at a meeting of the American Bible Society. It would be good to have more preachers tell us what they read, what they think about the books, and what the books do for them.

Books Mentioned on Page 18

THE PROBLEM OF CHRIST IN THE TWENTIETH CENTURY, by W. R. Matthews. New York. Oxford University Press. 88 pp. Price $2.00.

ANOINTED TO PREACH, by Clovis G. Chappell. New York and Nashville. The Abingdon-Cokesbury Press. 125 pp. Price $1.50.

MARRIAGE IS WHAT YOU MAKE IT, by Paul Popenoe. New York. The Macmillan Company. 221 pp. Price $3.00.

FAITH CAN MASTER FEAR, by G. Ernest Thomas. New York. Fleming H. Revell Co. 160 pp. Price $2.00.

CHATS FROM A MINISTER'S LIBRARY, by Wilbur M. Smith. Boston. W. A. Wilde Co. 282 pp. Price $2.50.

Publications Received

SEARCHLIGHT. An expose' of the New York City Schools. By David Alison. New York. Teachers Center Press. $2.00.

CONSIDER PAUL, by Holmes Rolston. Richmond, Va. John Knox Press. $3.00.

THE THREE MEANINGS, by Harry Emerson Fosdick. New York. Garden City Books. $2.95.

THE TEMPLE OF GOD'S WOUNDS, by Will Quinlan. New York. Morehouse-Gorham Co. $1.75.

DILIGENCE IN LOVE, novel by Daisy Newman. New York. Doubleday & Co. $2.75.

THE ROYALTY OF THE PULPIT, by Edgar DeWitt Jones. New York. Harper & Bros. $5.00.

BY THE FINGER OF GOD, by S. Vernon McCasland. New York. The Macmillan Co. $2.75.

EXPLORING PATHS OF CHURCH UNITY, by James W. Kennedy. New York. World Council of Churches. Single, 35c postpaid; five or more, 25c each.

SONS OF ADAM, by Samuel M. Zwemer. Grand Rapids, Mich. Baker Book House. $2.00.

OUR HOPE OF SURVIVAL, by George L. Murray. Grand Rapids, Mich. Baker Book House. $1.50.

From Christopher Publishing House, Boston:

THE FELLOWSHIP OF MARRIAGE, by William L. Ludlow. $2.00.

LOVE, LIFE AND TRUTH, by Michael Ben Abboud. $1.75.

THE UNMARRIED MOTHER AND HER CHILD, by Katherine Corbin Parsons.

THE UPPER ROOM OF GOD'S HOUSE, by Paul S. Knight. $3.00.

PASSING THE LOVE OF WOMEN, novel by Elizabeth Stoughton Griffiths. $2.75.

HEALING THE NATIONS, by Lillian M. Corey Eisele. $1.50.

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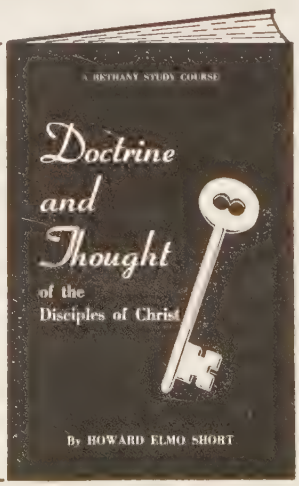

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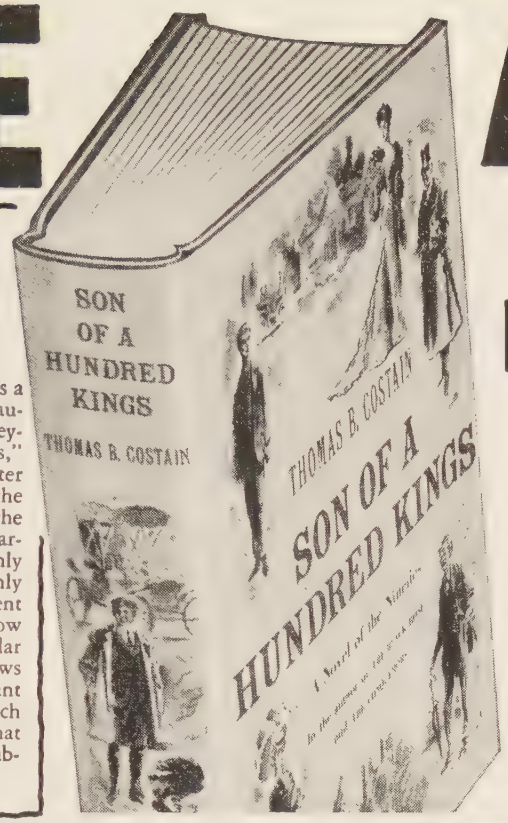

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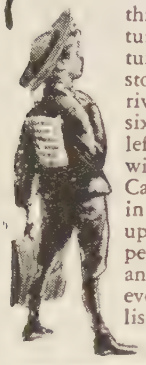

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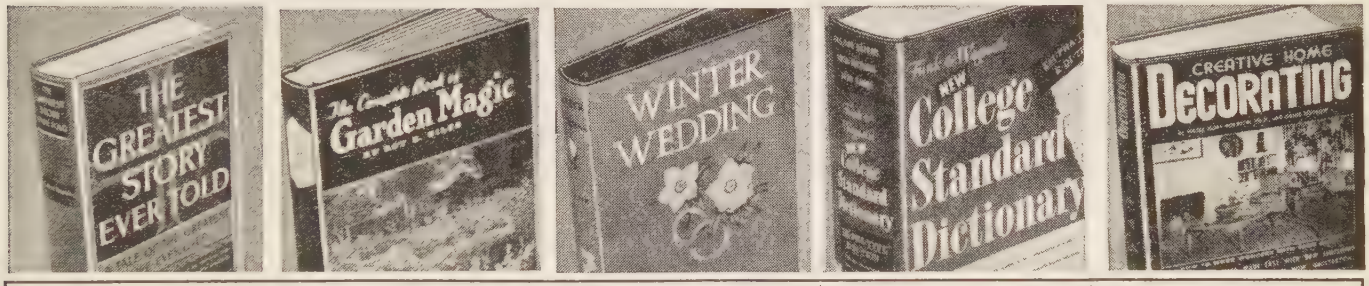

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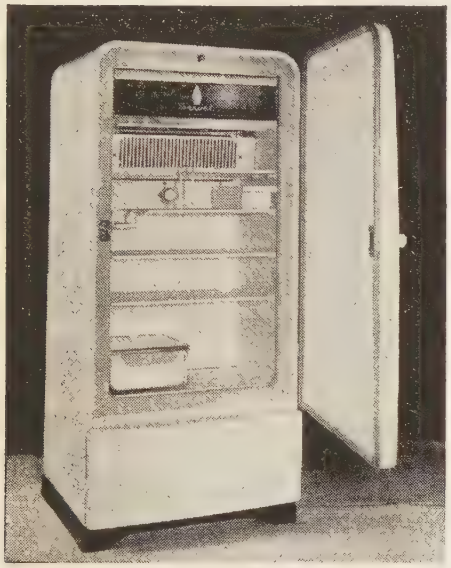

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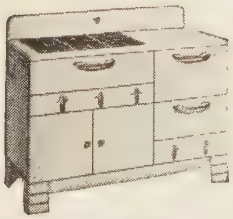

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Refugees who fled from their homes in the hills around Jannina, near the Albanian border, are returning and attempting to re-establish themselves. They need help.

Ecumenical Gesture of Christian Love

AN ecumenical Christian team of reconstruction technicians has been organized to aid distressed refugees in the rural villages of northwest Greece. This announcement is made by an interdenominational organizing committee meeting in Geneva, Switzerland, at the World Council of Churches.

Known as "Christian Village Service," the team's relief activities will present an ecumenical gesture of Christian love and concern by a group of non-Orthodox Churches over the plight of Greek Orthodox refugees who have lost nearly every worldly possession because of the devastating effects of two large-scale wars in the past decade.

The unique service group will be made up of from five to seven workers of several denominations and nationalities, and will function under direction of the organizing committee formed under the auspices of the World Council of Churches.

Site chosen for the team's operations, slated to begin this spring, is the Jannina vicinity, an area described by Greek Orthodox Archbishop Spyridon as the "most needy" in the country. The CVS team will aid refugees returning to deserted villages to replant crops and rebuild damaged and destroyed farm buildings, shops and dwellings.

Through "Christian Village Service" it is also planned to distribute agricultural tools and implements, food and clothing to refugees in the sorely-stricken Jannina area. If possible, the team will cooperate with relief organizations like CARE, the Christian Rural Overseas Program, and the Heifer Project Committee.

Initiative to develop the project has already been taken by the Brethren Service Commission. Two of its staff members have gone to Greece to survey the situation and make recommendations for action.

Five thousand dollars have been granted toward the team's expenses in 1951, including provisions for two "jeeps," a trailer and a quantity of food. The Church World Service department of the National Council of the Churches of Christ in the U.S.A. has also agreed to supply food.

The Presbyterian Church, U.S.A., will support the project with a gift of five thousand dollars, and the Church of Sweden (Lutheran) will provide and support a member of the team.

In addition, spokesmen for the Lutheran World Federation, Mennonite Central Committee, and Congregational Christian, Disciples of Christ, and Protestant Episcopal churches have expressed "keen interest" in cooperating in the project with funds or personnel. None of these groups has any direct denominational concerns in Greece.

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Three-Day Institute Aids Tagalog Farmers

ONE hundred and fifty Filipino farmers attended the night services of a three-day rural institute held at Carmona, Cavite, near Manila, P. I. The first evening we showed filmstrips pertaining to 4-H Clubs, Small Farms, Soil Conservation, and County Nurse. Saturday evening we showed films on the themes of Rural School, Rural Libraries, County Agent, and Student Tour of the U.S.A. We borrowed a kerosene projector and the filmstrips from the United States Information Service.

Regular evangelistic services followed the lectures. There were six converts.

On Saturday we spent the morning acquainting the church people with government agencies working in their community. In some of our communities, two or three government agencies will be working independently and still not be well known by the local community. When the church can bring these agencies into the consciousness of the community, and can persuade the agencies to cooperate in a common program for the good of the community, great progress is made.

The Mayor was a guest and spoke at our rural institute. The Provincial Agricultural Agent discussed ways to increase the yield of *ubi* (root vegetable) by pit farming. He also spoke of ways to increase the farm income by early marketing of mangoes ripened by smudging. The agent also demonstrated mango tree spraying.

Saturday afternoon the program of Disciples of Christ in the Philippines was briefly presented by heads of the various organizations. An evangelistic service that night was well attended.

Sunday school, regular worship and communion on Sunday preceded a baptismal service in the river. The Institute closed with a meal at the home of an elder.

This Carmona church has grown to eighty-nine members in two years. The group has built a new chapel with the help of the Disciples' Church Erection Credit Union. A vital rural program, conscientiously promoted, will lead many people in this community to Christ.

—ALLEN R. HUBER

WORLD CALL Copies for Philippines

"Our folk have received their January issue of WORLD CALL and are so thrilled to see their pictures," wrote Daisy M. Huber, missionary in Manila, now enroute home for furlough.

Mrs. Huber suggests that copies of the 1951 issues of WORLD CALL will be welcomed in the Philippines. Persons interested in passing on their copies may do so without violating the rigid import controls: Do not send service gifts, including books, to the Islands.

Roll magazines, plain paper around bundle, and mark *Printed Matter.* Mail for 1½c for every 2 oz. Send to Mrs. George Earle Owen, 808 Merced, Paco, Manila, P.I., or to Mrs. Norwood Tye, Vigan, Ilocos Sur, Philippine Islands.

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During May 6-13 plan to introduce the Christian family magazine, HEARTHSTONE, to every parent. Within its colorful 48 pages each month are human interest stories for all the family, pencil pastimes, good fiction, suggestions for fascinating hobbies and things to do, helps for homemakers, candid portrayals of family life, poems, etc. HEARTHSTONE belongs in every Christian home.

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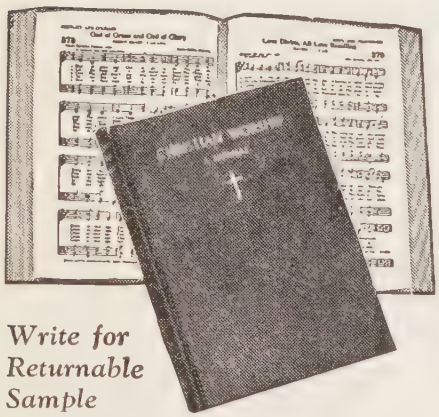

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WORLD CALL INDEX

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A copy should be available for the program chairman.

WORLD CALL
222 S. Downey Ave.
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Doctor Rice Reports from Damoh, India

WE greeted 1951 with a new baby at our house. Our newest is not our youngest but is a dear little girl seven months old, given to us by a villager of the sweeper cast. Her mother had died a short time before and the father felt he could keep the child no longer.

This is the fourth Indian baby that we have taken into our home. Kuliya, meaning "petal," is a tiny sweet child. She weighed 9½ pounds when she came to us and gained 20 ounces in her first week. We feel that a little nourishment (and a few less lice) is all she needs before being placed in a home.

In 1950 the patient load at the hospital here in Damoh was only slightly greater than the previous year, the patient visits totaling nearly 17,000. We have been able to add another doctor, three more nurses, a clerk and a Bible Woman to our staff. This enables us to devote a little more time to each patient and to minister a little to their spiritual needs. Our village program is still rather inactive because we never seem to catch up with the many activities involved in being a missionary.

The extension to the present hospital building will add to our in-patient capacity and let us spread our dispensary work over a larger part of the building. The new dispensary building will soon be started. We have had almost enough Crusade money designated to construct this one additional building, and we hope that the final Crusade effort will bring in enough to give us some wards and staff quarters.

Damoh is in the process of getting electricity. Anyone who has lived without it can imagine what it will mean to us, both in our home life and in our hospital work. The poles and some of the wiring are already up, and the power house, about two blocks from us, is nearing completion. We are warned it will be noisy—the source of power being a big tractor engine—but that seems a small price to pay. We certainly will not feel so much in the country with the Sindi refugee housing project on one side of us and the power house on the other!

For many months thousands of people swarmed to a village six hundred miles from Damoh, seeking healing from a "divine medicine" which an eleven-year-old cowherd was dispensing. Rich and poor alike made their way by train, car, airplane and oxcart until the state government sent a committee to investigate and found the drug as good as useless. Not until an epidemic of virulent cholera broke out and over a thousand cholera deaths were reported were strong measures taken to stop the inflow of people.

—DONALD RICE, M.D.

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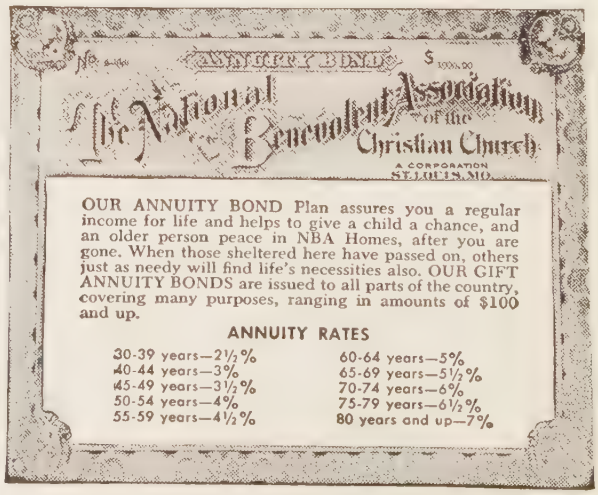

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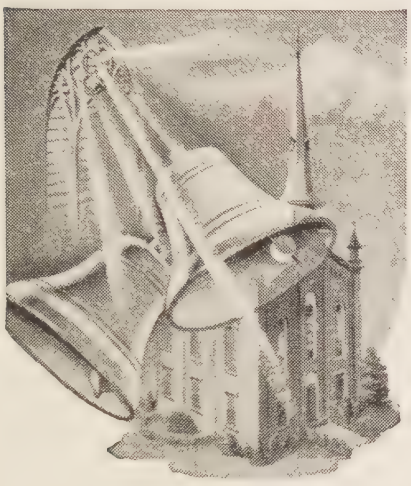

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Expenditures for Alcoholic Beverages

FREQUENT inquiries come to the Golden Rule Foundation regarding expenditures in America for alcoholic beverages. A recent request came for a comparative statement that would show such expenditures for 1929, the year before the depression affected our economy; 1939, the year before World War II effects were felt; and 1949, the latest year for which government figures are available.

The U. S. Department of Commerce through the office of business economics supplied the data from which rev aling trends are to be seen.

In 1929 prohibition was in effect and government estimates do not cover illegal consumption. The earliest year after prohibition for which the figures are available is 1934. The following estimates represent aggregate expenditures (other than purchase for resale) by consumers for distilled spirits, wine and beer, whether bought in package or by the drink:

1934	$2,080 Millions
1939	3,630 Millions
1949	8,550 Millions

Between these years as stated some trends are worthy of note. The trend upward between 1934 and 1939 was a rather even one with an increase for those five years of $1,550 millions, or almost 75%.

The increase between 1939 and 1949 was much larger, $4,920 millions, or 135%. Moreover, during these ten years still higher expenditures were reported, 1947 being the peak year when $9,640 millions were expended. The expenditures for 1948 were $8,800 millions; and as stated, in 1949 they were $8,550 millions. This decline for the past two years probably will not be continued for 1950, for the early indications are that the trend at present is upward rather than downward.

The important factors that affect all expenditures by American citizens must not be overlooked. Between 1929 and 1939 the population of the country increased from 122,775,046 to 131,669,275, or a little over 7%; and from 1939 to 1949 the increase in population was from 131,669,275 to 150,697,361, or almost 14½%. (Census figures are for April of the succeeding years, 1930, 1940 and 1950.)

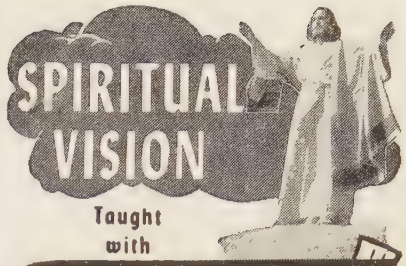
Also between 1939 and 1949, inflation depreciated the value of the dollar, so that the 1949 dollar in terms of the 1939 dollar was worth only 59 cents.

But it will be seen that expenditures for alcoholic beverages during these fifteen years, from 1934 to 1949, have vastly surpassed increases in population, and they have overcome far and away the depreciation of the dollar.

—ROBERT M. HOPKINS

New York City

Efforts of the Golden Rule Foundation for this year are directed toward an antituberculosis campaign in India. The "white plague" is making vast inroads among undernourished Indian people. Food for hungry nations is also emphasized.



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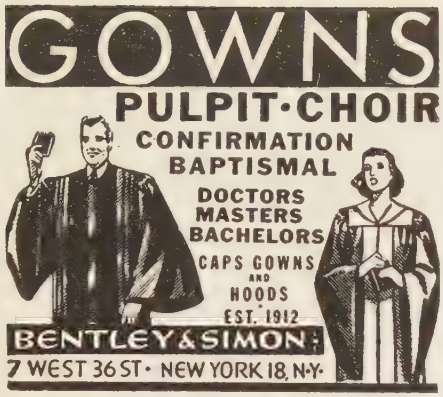


Echoes From Everywhere

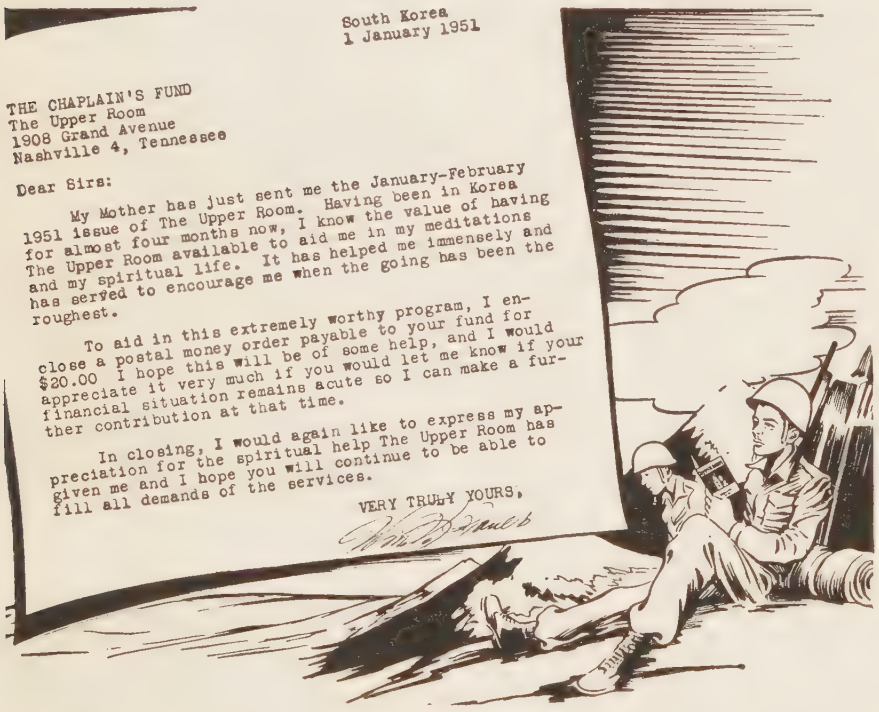
(*Continued from page 36*)

hotel where we slept on the floor and ate Japanese food. Most of us Americans did not sleep very well; but to see the happy expressions on the faces of the children when we completed the equipment made up for the discomfort we experienced.

It was good, too, to see the Campers again and to realize the effect the camp had had upon their lives. They came from all sections of Japan. The leader on the Farm has become a Christian since our Camp last summer. No doubt the witness of the Campers had something to do with it.

—ADELE BOWER

Tokyo, Japan



Men in the service and other young people away from home can still unite in spiritual fellowship with the home folks through the Bible readings, meditations and prayers presented day by day in The Upper Room.

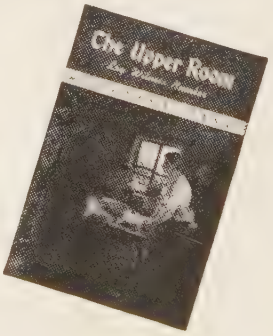
Those away and those at home, as they join in the same devotions, will be thinking and praying for one another. There is strength and joy in the knowledge that someone . . . many miles away . . . is praying for you!

Send your order NOW for a supply of The Upper Room, May-June issue, the annual Lay Witness Number, written by laymen and laywomen from all walks of life. Ten or more copies to one address, 5 cents per copy. Individual subscriptions, 50 cents per year. Address

THE UPPER ROOM

1908 Grand Ave., Nashville 4, Tenn.

THE POCKET EDITION (identical with the Regular Edition except in size) is small enough to fit into the pockets of service uniforms, light enough to mail first class in an ordinary envelope for three cents. Hundreds of thousands were distributed during World War II. Popular with civilians, too, because it slips easily into a man's pocket or a woman's purse. Order a supply of the Pocket Edition along with the Regular Edition.



World Call News Room

(*Continued from page 38*)

dergarten activities. The average kindergarten enrollment is in the forties.

A sleet and snow storm with sub-zero temperatures in Edwards, Miss., the first week of February did great damage to the physical plant of Southern Christian Institute, home mission institution of The United Christian Missionary Society.

Construction in that area is not made to resist such storms and the school was without heat, light and water for some time. James Sugioka, national director of construction and maintenance, went immediately to help John Long, president of S.C.I., get the plant into running order.

Although S.C.I. sustained from $2,700 to $3,000 damage, it was much less than that of many other schools in the area.

The department of social welfare of The United Christian Missionary Society has announced that the overseas processing program for *Volksdeutsche* starts the last of March. The department, at the request of Church World Service, gave blanket assurances for 100 *Volksdeutsche*.

These people are German citizens of non-German countries like Czechoslovakia, Hungary, Poland and Rumania, who were expelled from their native countries after the war and forced to join the thousands of other refugees in Central Europe.

Prospective sponsors will be able to get full information from the offices of the department of social welfare.

Miss Ruth Knowlton, home on vacation from the Paraguay Mission, underwent a foot operation in late January in Memphis, Tenn. She is recuperating and hopes to return soon to the field.

1951 Schools of Missions

(Interdenominational)

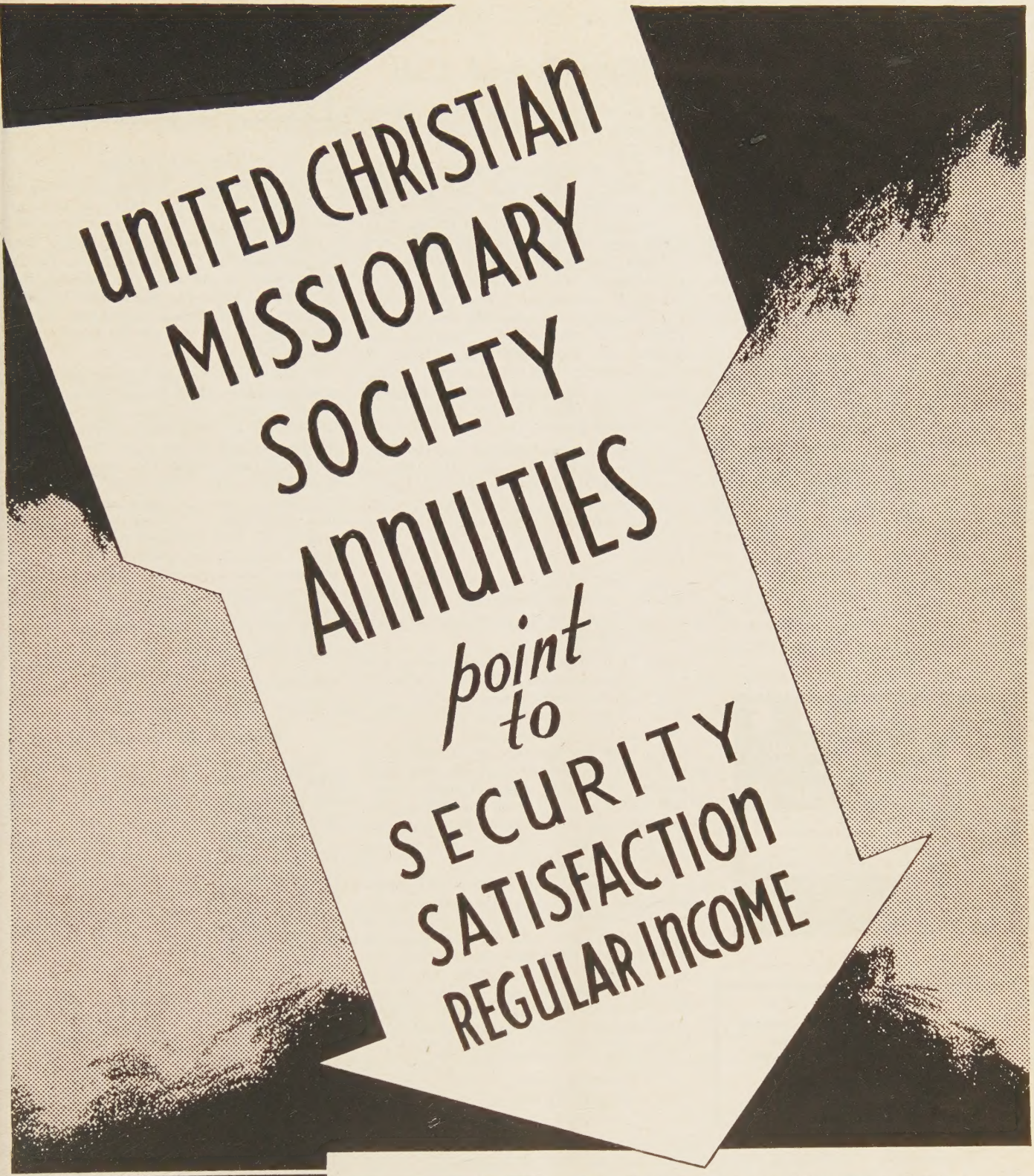
June 17-23—*Boulder, Colorado*

School of Missions and Leadership Training Conference at Chautauqua Grounds, Boulder. Subjects: "The Bible," "Latin America," "Churches for Our Country's Needs." For information write Mrs. E. E. Frederick, 2410 Federal Boulevard, Denver 11, Colorado.

* * *

June 25-30—*Winona Lake, Indiana*

Courses will be offered in the 1951-52 mission study books and in Bible. Planned for both adult and junior leaders. For information write Mrs. S. F. Pannabecker, 4642 Woodlawn Ave., Chicago 15, Ill.



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Dear Sirs:

Please send me information regarding your Gift Annuity Agreements.

Name .....

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City & State .....

Here and There . . . With *World Call*

Dear WORLD CALL Readers:

It is always time to think about the Ten Per Cent Legion, but the last quarter of the year means it is time to do something about it.

Every year we receive letters asking if the Legion is based on church membership, membership of women's groups, or the number of families in a church. It is based on ten per cent of the *resident* church membership as given in the current Year Book, and a church must have a minimum of ten subscribers to qualify.

From all the effort being put forth by state and local WORLD CALL secretaries and other friends, there should be a good many churches qualifying this year which were not in the Legion last year.

Miss Ethel Green of Central Church, Pasadena, California, writes of the WORLD CALL luncheon held in connection with a "World Fair" to launch World Friendship Week. Immediately following the Sunday morning service, two hundred and thirty-eight persons filled the dining room for the WORLD CALL luncheon. I wish I had the space to tell you all about it, for it must have been quite an affair. When the second report came from *Mrs. H. O. Priest,* WORLD CALL secretary, with an order for eight renewal subscriptions and nineteen new ones, I knew it must have been a huge success!

Several Southern California churches were quite perturbed last year when they were not listed with those having at least one hundred subscriptions to WORLD CALL. Now, they are instituting an Honor Roll of their own in addition to the Ten Per Cent Legion. *Mrs. Maude B. Mercer* sends a copy of "A Call From Your State WORLD CALL Secretary," announcing the "Century Club," with several good, practical suggestions for promoting WORLD CALL. As there were churches all over the country chagrined to be among those missing from the hundred list, a Century Club in every state should prove quite popular.

Mrs. R. A. Owens, WORLD CALL secretary of Illinois, writes that since *Mrs. Pauline Jenkins,* of Texas, was successfully following a similar plan she had hoped to use, she was sure hers would work. That was the WORLD CALL map I wrote you of in January.

Now, *Mrs. Vernon Cagley,* WORLD CALL secretary of Iowa, writes for information for a similar map she is making for their state convention.

Mrs. Lois Dickerson, Tennessee WORLD CALL secretary, sends a program for a district business women's meeting which gives WORLD CALL a prominent place. *Miss Thelma Uhr,* WORLD CALL secretary of Utah, sends for material to be used for a WORLD CALL banquet at their state convention; and *Mrs. Paul Mershon,* secretary of Oklahoma, writes for information for their District Schools. Oklahoma has set definite goals and they are working hard to reach them.

And so it goes! These women and thirty-six hundred other secretaries all over the country wholeheartedly encourage others to read WORLD CALL, because they believe in it themselves. They know WORLD CALL is a guide to good churchmanship. The effectiveness of the church's witness in the world depends upon the degree of good churchmanship in our local churches. That means you and me, your neighbor and mine.

Most Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1950 to January 31, 1951, Compared with July 1, 1949 to January 31, 1950

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1949-50	1950-51	1949-50	1950-51
Churches	$418,533.68	$465,534.37	$ 61,070.61	$ 70,593.74
Bible Schools	127,580.67	132,864.54	5,489.59	6,059.96
Christian Women's Fellowship		281,439.50		3,461.39
Women's Missionary Societies	101,252.53	60,243.22	1,605.13	886.00
Councils	254,386.49	45,222.33	4,476.40	1,065.06
Young Matrons' Missionary Societies	4,352.43	3,284.12	55.00	280.50
Guilds	19,821.74	20,564.99	364.18	595.30
Youth Groups	13,857.73	15,139.11	243.90	834.90
Children's Groups	1,544.52	2,293.99	176.94	103.64
Individuals	8,948.02	19,152.13	14,203.71	25,607.72
Grand Totals	$950,277.81	$1,045,738.30	$87,685.56	$109,488.21
Adult Missionary Organizations Totals	$379,813.19	$ 410,754.16	$ 6,500.71	$ 6,288.25

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $95,460.49

Last Column

The Daring One

It is in their souls that men are cowards or heroes. The souls that are fed and nourished on the food of life are the strong souls. In the schools a man's mind may be strengthened . . . it should be. In the gymnasium he can build his muscles. But it takes the home and the church to build a man's soul to daring proportions. Edwin Markham caught this in his poem, "The Daring One."

In these days we are hearing too much, perhaps, about the defense program on the home front and abroad. But unless the soul of men is strong and brave, no amount of defense will be of value beyond that of animal preservation. Our paramount job is building men . . . real men . . . he men . . . brave men . . . men of vision . . . men of insight . . . men of compassion; and to do this we need to build men's souls. That is the glorious task of the church. That is why the Christian church with all its faults is still the greatest institution on earth today. That is why man needs the church more than ever before in his life.

—CHESTER A. SILLARS
Danbury, Conn.

What Makes Ministers?

The Pension Fund *Bulletin* reports a study which lists the following as those who most powerfully influenced 1,417 young men to become ministers:

Pastors, 34%; mother, 17.4%; father, 11.2%; evangelist, 6.4%; college teacher, 5.8%; Sunday school teacher, 5%; missionary, 4.3%; college friend, 4.3%; wife, 3.9%; girl friend, 2.5%; high school teacher, 2.3%; high school friend, 2.1%; and vocational guidance teacher, .8%.

A good public speaker is one who can make you remember that you once had the same clever idea but had entirely forgotten it.

The best "top salesman" we ever heard of was the one who sold two milking machines to a farmer who had only one cow. Then this salesman helped finance the deal by taking the cow as down-payment on the two milking machines.

—Clipped

In order to become perfectly content it is necessary to have a poor memory and no imagination!

"Don't you know it's foolish to believe in ghosts?"

"I don't believe in 'em. Say, I wouldn't trust a ghost as far as I could see one."

If it looks like you, it's a "picture"; if it doesn't, it's a "portrait."

WHAT THE PENSION PLAN MEANS TO ONE PENSIONER AND HIS WIFE WHO LIVE IN RETIREMENT

THIS beloved minister, with his church, enrolled in the Pension Plan at the beginning of its operation, January 1, 1931, when he was 57 years old. The 2½% member dues were paid for 16 years and 11 months and amounted to $1,681.59. The 8% church dues were paid for the same period and amounted to $5,381.33 — the total dues paid being $7,062.92. With interest accumulations these funds totalled $9,825.48.

During this period of 16 years and 11 months, the minister had full protection for death in active service: a $1,000.00 cash death benefit and a widow's pension ranging from the minimum of $25.00 a month up to one-half of the member's earned pension, or $40.04 a month. He was also protected for total and permanent disability at $50.00 per month until his 65th birthday.

The retirement pension began December 1, 1947, and is paid at the rate of $80.08 a month or $960.95 a year. In 3 years and 4 months of retirement, this pensioner has received $3,203.17. He will continue to receive a check for $80.08 each month as long as he lives. Should his wife outlive him, one-half of the pension, or $40.04, will be paid her each month till her death or remarriage. If the pensioner and his wife live out their expectancy, there will be paid an additional $9,800.00, making a total of over $13,000.00 in pension payments.

Had the Pension Plan existed since 1901 when this minister began his service, based on salary actually received he would have had an accrued pension of $1,818.10 a year. As it was, he did everything possible by enrolling in the Pension Plan as soon as it was started.

Today—the wise minister enrolls in the Pension Plan as soon as he is eligible to membership.

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